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THE JOURNAL OF THE MOSCOW PATRIARCHATE

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Holy Spirit Day, 1979. Metropolitan Sergiy of Odessa and Kherson leading the festal procession of clerics and laymen round the Holy Spirit Cathedral in Kherson.



Bishop Yuvenaliy of Voronezh and Lipetsk at divine service in the Protecting Veil Cathedral Church in Voronezh on December 6, 1978, the Feast of St. Mitrofan, the First Bishop of Voronezh

THE JOURNAL

№.11

THE MOSCOW PATRIARCHATE

ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

CONTENTS

An Outstanding Peacemaking Initiative	2
Decisions of the Holy Synod	2
Catholicos-Patriarch of All Georgia in Moscow	5
Visit of the Primate of the Czechoslovak Orthodox Church	5
Guest from the Orthodox Church of Finland	6
Patriarch Pimen's Letter to the Editor	6
Reception in the Kremlin	7
The Anniversary of Metropolitan Nikodim's Demise	8
Russian Church Pilgrims in Czechoslovakia	11
Pilgrims from Abroad	11

RCH LIFE

Services Conducted by Patriarch Pimen	12
The Patriarch's Name Day	12
Visit by the Primate of the Alexandrian Church <i>by Archpriest Viktor Peilyuchenko</i>	16
The First Celebration of the Synaxis of the Saints of Tver	
Archbishop Aleksey of Kalinin and Kashin's Message	17
Festal Service in the Cathedral Church <i>by Archimandrite Viktor</i>	17
The Icon "Synaxis of the Saints of Tver"	24
The Anniversary of St. Meletiy's Canonization <i>by Archpriest Nikolai Kukharuk</i>	25
New Academic Year at the MTA and MTS <i>by Deacon Petr Veretennikov</i>	26
Effingham-V — Annual Conference of the Surozh Diocese	28
In the Dioceses	29
Hegumenia Serafima (in memoriam)	41

MONS

Special Prayer <i>by Patriarch Pimen</i>	44
On the Feast of the Land of Velikaya Perm <i>by Archpriest German Birilov</i>	45
On the Living Water <i>by Archpriest Aleksandr Vetelev</i>	47
On Prayer for Our Neighbour <i>by Archpriest Aleksey Glushakov</i>	48

CE MOVEMENT

Service of the Church in the Name of World Justice <i>by Archpriest Aleksandr Kravchenko</i>	51
--	----

HOODOX SISTER CHURCHES

Metropolitan Dorotej's Message on the 100th Birthday of Bishop Gorazd	56
Bishop Gorazd's Ecclesiastical Activities <i>by Archpriest Dr. Pavel Aleš</i>	58
A Book About Bishop Gorazd	61

MENA

Patriarch Pimen's Letter to Archbishop Dr. Janis Matulis	62
The 10th Anniversary of Dr. Janis Matulis's Archiepiscopal Ministry	62
Ecclesiology in Russian Theology (continued) <i>by Archbishop Vladimir</i>	63
Church Days in Turku <i>by Archpriest Pavel Krasnotsvetov</i>	71
Meeting of Theologians at the LTA	72

DLOGY

St. Stefan, Bishop of Velikaya Perm <i>by Archpriest German Birilov</i>	74
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RGICAL PRACTICE

Divine Liturgy. The Second Eucharistic Prayer <i>by Archpriest Vasilij Voinakov</i>	79
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KS AND PUBLICATIONS

The 60th Anniversary of the Restoration of the Moscow Patriarchate	80
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of the Moscow Patriarchate

AN OUTSTANDING PEACEMAKING INITIATIVE

"The statement on the unilateral reduction of Soviet troops in Eastern Europe made by the President of the Presidium of the USSR Supreme Soviet, Leonid Ilyich Brezhnev, is an outstanding peacemaking initiative of the Soviet Union," Patriarch Pimen of Moscow and All Russia told a TASS correspondent in a recent interview.

"We are convinced that this decision will be warmly received by all men of good will, for it serves the cause of strengthening trust between states and detente in international relations, thereby advancing the cause of peace on our continent," stressed His Holiness.

"We sincerely hope that religious circles and the general public in countries of Europe will respond with true understanding to the exceedingly valuable proposals for the strengthening of peace and security in Europe advanced by Leonid Brezhnev and they will help to implement these proposals."

Patriarch Pimen also said that believers, in common with all Soviet people, many of whom have personally experienced the horrors of the Second World War, are deeply gratified by genuine humanism which invariably permeates the policy of the Soviet State in international relations".

October 12, 1979, Moscow

Decisions of the Holy Synod

At its session on September 12, 1979, the Holy Synod, chaired by the PATRIARCH,

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, on the pilgrimage, which he headed, to Greece from August 4 to 18, 1979; the pilgrims visited the Monastery of St. Panteleimon the Great Martyr and Healer and other monasteries of Holy Mount Athos.

RESOLVED: (1) that satisfaction be expressed, and the Lord be thanked, with the pilgrimage accomplished, especially with the prayerful communion they had had with the brethren of the St. Panteleimon Monastery on its patronal feast;

(2) that joy be expressed at the progress in monastic life observed lately in the St. Panteleimon Monastery;

(3) that the Holy Koinotes and the brethren of the St. Panteleimon Monastery be thanked for their hospitality, attention and Christian love shown the pilgrims of our Church;

(4) that His Holiness Patriarch Pimen be requested that in thanking His Holiness Patriarch Dimitrios for his blessing upon the pilgrimage of representatives of the Moscow Patriarchate, the question be raised and the relationship of our Churches clarified with regard to the circumstances surrounding the organization of the pilgrimage.

* * *

At its session on October 4, 1979, the Holy Synod, chaired by the PATRIARCH,

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations,

on the participation of the youth delegation of the Russian Orthodox Church, headed by His Eminence Avgustin Nikitin, a lecturer at the Leningrad Theological Academy, in the work of the Students Conference "Faith, Science and the Future" which took place in Wellesley College, Wellesley, Mass., USA, from July 7 to 11,

RESOLVED: that the stand of the Russian Orthodox Church delegation at the said conference be approved and that satisfaction be expressed in its contribution to the work of the youth forum.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the participation of His Grace Archbishop Vasiliy of Brussels and Belgium in the session of the Steering Committee of the Anglican-Orthodox Mixed Commission on Doctrinal Questions, which took place in Verulam House, Saint Albans, England, on July 9, 1979.

RESOLVED: that the stand of His Grace Archbishop Vasiliy at the session be approved.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the participation of the Russian Orthodox Church delegation, headed by His Grace Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy, in the World Conference "Faith, Science and the Future" held from July 12 to 24, 1979, at the Massachusetts Institute of Technology, Cambridge, Mass., USA.

RESOLVED: (1) that the stand of the Moscow Patriarchate delegation at the World Conference "Faith, Science and the Future" be approved.

(2) that satisfaction be expressed with the atmosphere of sincerity, mutual understanding

operation in which the conference had been

4) that the elaboration of vital questions by participants in the conference be noted with satisfaction, especially of such problems as disarmament, the dire consequences of the arms race, and militarization;

5) that the conference appeal for the speedy ratification of the Soviet-American SALT-2 treaty and the commencement of the SALT-3 negotiations and its support of their demand for an end to the manufacture of nuclear weapons and the subsequent conversion of war industries into peaceable production, be approved with deep satisfaction;

6) that deep satisfaction be expressed with the conference appeal for active cooperation between representatives of scientific and religious circles in the struggle for peace and the establishment of a just society on earth;

7) that gratitude be expressed to His Beatitude Iosif, Archbishop of New York, Metropolitan of All America and Canada, for the fraternal hospitality accorded His Grace Archbishop Leontiy and all the members of the delegation;

8) that the attention shown the members of the Russian Orthodox Church delegation by religious and public figures in the United States of America, be noted with satisfaction;

9) that hope be expressed that the said world conference will inspire representatives of religious and public circles throughout the world to support actively and in every possible way all constructive measures in our contemporary international life to ease tension and to establish lasting peace and fraternal cooperation among the peoples of our planet.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the participation of the delegation of women in the Russian Orthodox Church, headed by Sister S. Bobrova, in the Women's Conference on Human Rights and Mission sponsored by the UN Programme Subunit: "Women in Church and Society", held in Venice, Italy, from June 15 to 30, 1979.

RESOLVED: (1) that the stand of the Russian Orthodox Church delegation be approved;

(2) that the results of the conference be approved with satisfaction;

(3) that the participation of the children of the Russian Orthodox Church in the conference aimed at involving more women in the service for the good of humanity, for the establishment of just relations and equal rights for all men regardless of sex, race or place of residence, be considered with satisfaction.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the visit to the Russian Orthodox Church of the Alexandrian Orthodox Church delegation headed by His Beatitude Pope and Patriarch of Alexandria and All Africa Nicholas VI from July 13 to August 10, 1979.

RESOLVED: (1) that satisfaction be expressed with the visit to our country of His Beatitude Pope and Patriarch of Alexandria and All Africa Nicholas VI and with the fraternal meetings that took place between His Beatitude and His Holiness Patriarch Pimen of Moscow and All Russia, and between representatives of the Alexandrian and Russian Orthodox Churches;

(2) that conviction be expressed that the visit will serve to develop and strengthen further the sisterly relations between the two Churches, to consolidate pan-Orthodox unity, and to reinforce the joint service for Christian unity and peace.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the third meeting of the Mixed Theological Commission on Orthodox-Old Catholic Dialogue which took place on August 20-24, 1979, and on the participation in it of representatives of the Moscow Patriarchate—His Eminence Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe; Archpriest Nikolai Gundyayev, professor at the Leningrad Theological Academy; and G. N. Skobei, a staff member of the DECR (consultant).

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the visit to the Czechoslovak Orthodox Church from August 22 to 31, 1979, of a Moscow Patriarchate delegation headed by His Grace Archbishop Leontiy of Simferopol and the Crimea.

RESOLVED: (1) that satisfaction be expressed with the visit which will promote the fraternal relations between the two Sister Churches;

(2) that conviction be expressed that the visit of the Moscow Patriarchate delegation will serve to deepen friendship and cooperation between the peoples of the Soviet Union and of the Czechoslovak Socialist Republic.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the visit to the Soviet Union from September 13 to 20, 1979, as a guest of the Moscow Patriarchate, of His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia.

RESOLVED: that satisfaction be expressed with the visit of His Beatitude Metropolitan Dorothej of Prague and All Czechoslovakia for the visit will promote the sisterly relations of the Russian and Czechoslovak Orthodox Churches.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the participation of His Grace Archbishop Pitirim of Volokolamsk, Head of the Publishing Department, and His Grace Archbishop Makariy of Uman, Vicar of the Kiev Diocese, in the annual meeting of the Ecumenical Workshop on Information in Europe.

RESOLVED: (1) that the participation of Their Graces Archbishops Pitirim and Makariy in the said meeting of the Ecumenical Workshop on Information in Europe be considered useful for expanding contacts with Christians of Europe;

(2) that His Grace Archbishop Pitirim of Volokolamsk be blessed, as a member of the Executive Committee of the Ecumenical Workshop on Information in Europe, to take part personally in its work.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the trip taken to France for participation in the Conference "Witness and Service", sponsored by Syndesmos, by a delegation from the theological schools of the Russian Orthodox Church headed by Hegumen Avgustin Nikitin, lecturer at the Leningrad Theological Academy.

RESOLVED: that the stand of the representatives of the theological schools of the Russian Orthodox Church be approved.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the participation of the representatives of the Moscow Patriarchate headed by Hegumen Avgustin Nikitin, lecturer at the Leningrad Theological Academy, in the second meeting of the Inter-Orthodox Theological Commission on preparing the dialogue with the Lutherans; the meeting took place in the monastery of Amelungsborn (near Hanover), FRG, September 17-20, 1979.

RESOLVED: that His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, be entrusted to take the necessary steps to clarify the methodology of the future work of the Inter-Orthodox Commission on preparing dialogue with the Lutherans.

CONSIDERED: the translations of hierarchs for the good of the ministry.

RESOLVED: (1) that His Grace Bishop Dorothej of Vologda and Veliki Ustyug be appointed Bishop of Poltava and Kremenchug;

(2) that His Grace Archbishop Feodosiy of Poltava and Kremenchug be appointed Archbishop of Vologda and Veliki Ustyug.

HEARD: the report by His Eminence Metropolitan Aleksi of Tallinn and Estonia, Chairman of the Education Committee, on the beginning of the new academic year (1979/80) in the theological educational institutions of the Moscow Patriarchate.

RESOLVED: that satisfaction be expressed with the results of the entrance examinations beginning of which the academies and seminaries have received a considerable contingent of students;

(2) that the organizational and educational practice of the courses by correspondence of the Moscow Theological Academy and Seminary, which help many clerics to raise their theological qualifications without leaving their parishes be approved;

(3) that the work of the Moscow and Leningrad theological schools to encourage students from abroad to study here, be acknowledged worthy because, having received their theological education here, they help to develop contacts and relations between their Churches and the Russian Orthodox Church;

(4) that the presentation and successful defence lately of magisterial dissertations in the academies, which testify to the continuous development of theological thought and research into the wide field of ecclesiastical scholarship be noted with satisfaction.

CONSIDERED: the summoning of hierarchs to the winter session (1979/80) of the Holy Synod.

RESOLVED: that the following hierarchs be summoned to the winter session of the Holy Synod: Archbishop Leontiy of Orenburg and Buzuluk, Bishop Agafangel of Vinnitsa and Bratslav, Bishop Isidor of Arkhangelsk and Kholmogory.

+ PIMEN, Patriarch of Moscow and All Russia

MEMBERS OF THE HOLY SYNOD:

+ FILARET, Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine

+ ANTONIY, Metropolitan of Leningrad and Novgorod

+ YUVENALIY, Metropolitan of Krutitsy and Kolomna

+ VIKTORIN, Bishop of Vilna and Lithuania

+ VARNAVA, Bishop of Cheboksary and Chuvashia

+ IOANN, Bishop of Zhitomir and Ostrozhensk

+ ALEKSIY, Metropolitan of Tallinn and Estonia

Chancellor of the Moscow Patriarchate

Catholicos-Patriarch of All Georgia in Moscow

His Holiness and Beatitude Iliya II, Catholicos-Patriarch of All Georgia, Archbishop of Mtskheta and Tbilisi, President of the World Council of Churches, stayed in Moscow from September 9 and from 16 to 18, 1979, on his way to and from the meeting of the EC Executive Committee in Geneva. He was accompanied by Archbishop Nika of Sukhumi and Abkhazia, Head of the Department of External Church Relations, and Bishop Amvrosiy of Kortsunda.

At the Domodedovo Airport in Moscow, the Primate of the Georgian Orthodox Church was met by His Holiness Patriarch Pimen of Moscow and All Russia and Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations. From there they proceeded to the Moscow residence of His Holiness Patriarch Pimen where they partook of a formal repast and held a friendly conversation.

In the evening, on the eve of the first day of His Holiness Patriarch Pimen's visit, His Holiness and Beatitude Catholicos-Patriarch Iliya II officiated at an All-Night Vigil with His Holiness Pat-

riarch Pimen in the Church of St. Pimen the Great.

On September 9, the guest left for Geneva. At the Sheremetyevo Airport he was seen off by Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate.

On September 16, His Holiness and Beatitude Catholicos-Patriarch Iliya II returned to Moscow from Geneva. At the Sheremetyevo Airport he was met by Metropolitan Yuvenaliy.

On September 17, the Primate of the Georgian Orthodox Church together with those accompanying him paid a visit to His Holiness Patriarch Pimen at his Moscow residence. Metropolitan Yuvenaliy attended the meeting of the Primates of the two Churches.

Patriarch Pimen gave a dinner in honour of His Holiness and Beatitude Catholicos-Patriarch Iliya II. Metropolitan Yuvenaliy was also present.

On September 18, the guest left for Tbilisi.

His Holiness and Beatitude Catholicos-Patriarch Iliya II was seen off at the Domodedovo Airport by His Holiness Patriarch Pimen and Metropolitan Yuvenaliy.

Primate of the Czechoslovak Orthodox Church — Guest of the Russian Orthodox Church

From September 13 to 20, 1979, His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia, stayed in our country as a guest of the Russian Orthodox Church.

On September 13, the Primate of the Orthodox Church of Czechoslovakia was met in Moscow by Metropolitan Yuvenaliy, Head of the Department of External Church Relations.

On September 14, the guest paid a visit to His Holiness Patriarch Pimen in Moscow and All Russia at his Moscow residence. The meeting of the Primates was attended by Metropolitan Yuvenaliy of Krutitsy and Kolomna.

That same day, His Beatitude Metropolitan Dorotej left for Novgorod, where, on September 15, he was met by

Metropolitan Antoniy of Novgorod and Leningrad. In Novgorod, the guest attended the consecration of the Chapel of the Nativity of the Blessed Virgin conducted by Metropolitan Antoniy in the Church of St. Philip the Apostle.

In the afternoon, Metropolitan Antoniy gave a dinner in honour of His Beatitude Metropolitan Dorotej at his residence. Present at the dinner were representatives of the Novgorod clergy. In the evening, His Beatitude Metropolitan Dorotej officiated at All-Night Vigil in the Church of St. Philip.

On September 16, in the same church, the Primate of the Czechoslovak Orthodox Church concelebrated Divine Liturgy with Metropolitan Antoniy. After the service the hierarchs exchanged greetings.

**TO THE EDITORIAL OFFICE
of The Journal
of the Moscow Patriarchate**

Please convey through *The Journal of the Moscow Patriarchate* my cordial thanks to the venerable archpastors, the members of the clergy and laity who have sent me their good wishes on the feast of my heavenly patron.

**+ PIMEN, Patriarch
of Moscow and All Russia**

September 10, 1979

On September 17, His Beatitude Metropolitan Dorotej left for Leningrad. Upon arrival, the Primate of the Czechoslovak Orthodox Church went to the Leningrad Theological Academy where he was met by the rector, Archbishop Kirill of Vyborg, and by members of the teaching staff and students of the theological schools. Metropolitan Antoni gave a big reception in honour of the distinguished guest at his residence.

In the evening, the guest left for Moscow.

On September 18, His Beatitude Metropolitan Dorotej paid a visit to His Holiness Patriarch Pimen at his Mos-

cow residence. Metropolitan Yuvenal was also present.

His Holiness Patriarch Pimen gave a dinner in honour of His Beatitude Metropolitan Dorotej. The dinner was attended by Metropolitan Yuvenaliy. Present at the dinner was P. V. Makartsev, Vice-Chairman of the Council for Religious Affairs of the USSR Council of Ministers.

On September 19, His Beatitude Metropolitan Dorotej went to the Trinity-Sergiy Lavra. At the Holy Gates, the Primate of the Czechoslovak Orthodox Church was met by Archimandrite Ieronim, father superior of the Lavra with the brethren and students of the theological schools.

His Beatitude Metropolitan Dorotej took part in the brethren's repast at the Lavra after seeing the sights, getting acquainted with the life of the cloister.

In the evening the guest returned to Moscow.

On September 20, His Beatitude Metropolitan Dorotej left for Prague. Primate of the Sister Orthodox Church was seen off by Archbishop Khristian of Kursk and Belgorod, Deputy Head of the Department of External Church Relations.

A Guest from the Orthodox Church of Finland

Metropolitan John of Helsingfors (Orthodox Church of Finland) was in our country from September 26 to October 10, 1979, on the invitation of the Moscow Patriarchate.

From September 26 to 28, Metropolitan John was in Leningrad. He took part in the meeting of the representatives of the theological faculties of the Helsinki University and the Abo Academy in Turku and the Leningrad Theological Academy. Metropolitan John held divine service in the Holy Trinity Cathedral, got acquainted with the life of the theological schools and saw the sights of the city.

On September 29, Metropolitan John left for Sochi where His Eminence celebrated Divine Liturgy in the Church of St. Michael the Archangel, in Sochi on the following day. Archbishop Germogen of Krasnodar and the Kuban

gave a dinner in honour of the distinguished guest after the service.

On October 7, Metropolitan John arrived in Moscow. On October 8, Feast of St. Sergiy of Radonezh, His Eminence went to the Trinity-St. Sergiy Lavra in Zagorsk and took part in the celebrations there. After the festal service, Metropolitan John attended a reception which was given by His Holiness Patriarch Pimen of Moscow and All Russia in his chambers at the Trinity-Sergiy Lavra. Later, His Holiness Patriarch Pimen received Metropolitan John and had a talk with him.

The next day, Metropolitan Yuvenal of Krutitsy and Kolomna, Head of the Department of External Church Relations of the Moscow Patriarchate, gave a reception in the Moscow Diocesan Administration building in the Novodevichy Convent in honour of the pa-

ants in the 8th Theological Conversions ("Arnoldshain VIII") between representatives of the Evangelical Church in Germany and the Russian Orthodox Church, which was to be held in Odessa from October 10 to 13, 1979. The reception was attended by Metro-

politan John, who is the Secretary of the Inter-Orthodox Theological Commission on the Preparation of the Dialogue with the Representatives of the Lutheran Confession.

On October 10, the guest left for Budapest.

RECEPTION IN THE KREMLIN

On September 27, 1979, A. P. Shitikov, Chairman of the Soviet of the Union of the USSR Supreme Soviet, received in the Kremlin Metropolitan Yunevaliy of Krutitsy and Kolomna, who headed the joint delegation of religious leaders at the Consultation of the Representatives of Churches from the USSR and USA on Disarmament, which took place in Geneva (see **JMP** No. 6, 1979, pp. 34-37).

During the talk Metropolitan Yunevaliy spoke about the peacemaking of the Russian Orthodox Church and other churches and religious associations in the USSR aimed at promoting the solu-

tion of the disarmament problem. The great importance was stressed of the Geneva Consultation of the Representatives of Churches from the USSR and USA on Disarmament, the participants in which unanimously supported the SALT-2 Treaty and spoke about the responsibility of their Churches for the implementation of the wide programmes in support of disarmament.

Metropolitan Yunevaliy formally presented the joint statement "Choose Life" adopted in Geneva by the representatives of Churches from the USSR and USA.



Metropolitan Yunevaliy of Krutitsy and Kolomna presenting the joint statement "Choose Life", signed by the representatives of the Churches of the USSR and the USA, to A. P. Shitikov in the Kremlin, on September 27, 1979

The First Anniversary of His Eminence Metropolitan NIKODIM's Demise

September 5, 1979, was the first anniversary of the departure to the Lord of His Eminence Metropolitan Nikodim of Leningrad and Novgorod, a permanent member of the Holy Synod of the Russian Orthodox Church, Patriarchal Exarch to Western Europe, Chairman of the Holy Synod Commission on Christian Unity and Inter-Church Relations, President of the World Council of Churches and Honorary President of the Christian Peace Conference.

At the Patriarchal Cathedral of the Epiphany on September 2, His Holiness Patriarch Pimen of Moscow and All Russia celebrated Divine Liturgy during which the Ektene for the Dead was said for His Eminence Metropolitan Nikodim. After the Liturgy, His Holiness led the panikhida for Metropolitan Nikodim of blessed memory.

On the first anniversary of Metropolitan Nikodim's death, services for the repose of the soul of this outstanding hierarch of the Russian Orthodox Church who had made an exceptional contribution to the development of inter-Orthodox contacts, to the maintenance of inter-Christian relations, to the peacemaking and patriotic service of the Russian Orthodox Church, were held in Russian Orthodox places of worship both in this country and abroad, as well as by other Local Orthodox Sister Churches.

On the eve of the anniversary of Metropolitan Nikodim's death, September 4, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, led the All-Night Vigil for the Departed (Parastasis), in the Dormition Church of the Novodevichy Convent in Moscow. He was assisted by the hierarchs of the Russian Orthodox Church as well as by Archpriest Vasilii Krechik, Rector of the St. Nicholas Church in Bayonne, New Jersey, USA (Patriarchal Parish in the USA), and representatives of the clergy of Moscow, of the Dormition Church, and of the Department of External Church Relations.

During the All-Night Vigil before the

17th Kathisma, Metropolitan Yuvenaliy delivered an oration.

The service was attended by members of the Department of External Church Relations and other synodal departments, a crowd of believers, well as pilgrims from Japan—parishners of the Patriarchal Podvorye in Tokyo.

In Leningrad at the Holy Trinity Cathedral of the St. Aleksandr Nevsky Lavra, the All-Night Vigil for the departed (Parastasis) was led by Metropolitan Antoniy of Leningrad and Novgorod. Representatives of the clergy of the Leningrad and Novgorod dioceses and of the Leningrad theological schools assisted.

During the All-Night Vigil, before the 17th Kathisma, Archbishop Kirill, Rector of the Leningrad Theological Academy and Seminary, delivered an oration. At the end of the Parastasis oration was delivered by Metropolitan Antoniy.

On September 5, the anniversary of His Eminence Metropolitan Nikodim's death, Divine Liturgy at the Holy Trinity Cathedral of the St. Aleksandr Nevsky Lavra was celebrated by an assembly of hierarchs led by Metropolitan Antoniy. They were assisted by representatives of the clergy of the Leningrad and Novgorod dioceses, of the Department of External Church Relations and of the Leningrad theological schools.

After the Liturgy a panikhida was said for His Eminence Metropolitan Nikodim. Prior to it, Metropolitan Yuvenaliy delivered an oration.

Following the panikhida, Archbishop Kirill said the Lity for the Dead at the graveside of His Eminence Metropolitan Nikodim in the presence of officiating hierarchs and numerous clerics and worshippers.

Among those present at the Divine Liturgy, panikhida and lity were: Christian Peace Conference delegates including its president, Bishop Dr. Joly Toth, and CPC Deputy General Secretary Hegumen Sergiy Fomin,

representative of the Russian Orthodox Church at the CPC Headquarters in Prague (he took part in the Liturgy panikhida); a delegation of the Christian Social Union in Poland including its chairman, Dr. Kazimierz Pawski, Dr. Jan Zaborowski, Head of External Relations Department of CSU, and Wacław Tkaczuk, assistant editor-in-chief of the CSU journal *i przeciw*. Father Józef Pavilonis, Rector of the Roman Catholic Church Our Lady of Lourdes in Leningrad, also attended the Liturgy, panikhida and

pilgrims from France (West European Exarchate) headed by Mme L. G. Mandovskaya, Secretary of the Union of Orthodox Parishes in France, arrived in Leningrad to pay homage to the memory of their unforgettable archpastor. They attended the All-Night Vigil, the Divine Liturgy, panikhida and lity. The Rector of His Eminence Metropolitan Nikodim, Georgiy Ivanovich Rotov, and his relatives and close friends of the metropolitan were also present.

A commemorative repast was served in the assembly hall of the Leningrad Theological Academy after the lity. Present at the repast were the officiating archbishops and clerics, the delegates of the Christian Peace Conference and of the Christian Social Union in Poland, pilgrims from France, students and other members of the Leningrad theological schools, and relatives and friends of the late metropolitan. During the repast, speeches in commemoration of the metropolitan were delivered by Archbishop Kirill, Bishop Dr. Karolyn, Dr. Kazimierz Morawski and Metropolitan Antoni. At the end of the repast, Metropolitan Yuvnenaliy on behalf of all present warmly thanked Metropolitan Antoni for the hospitality and the organization of the commemoration of Metropolitan Nikodim of blessed memory.

On the anniversary of Metropolitan Nikodim's death, Metropolitan Sergiy of Odessa and Kherson said a lity at the Department of External Church Relations. It was attended by the DECR. After the lity, a commemorative repast was served. Prayers for the repose of the late hierarch's soul were said that day at the Trinity-St. Sergiy

Lavra and in the Moscow theological schools. After the Liturgy for the Dead in the Academy Church of the Protecting Veil, Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary, said a panikhida for the late Vladyka assisted by the clergy of the theological schools. Members of the teaching and administrative staff and students of the Moscow theological schools attended the service. Before the panikhida, Archbishop Vladimir delivered a commemorative oration.

In the Dormition Cathedral at the Lavra, the Divine Liturgy for the Dead and panikhida for the late metropolitan were conducted by Archimandrite Ieronim, Father Superior of the Trinity-St. Sergiy Lavra. The services were attended by the brethren and the parishioners of the Lavra.

According to information received, commemorative services were held for Metropolitan Nikodim, of blessed memory, by the Bulgarian Orthodox Church and the Orthodox Church in Czechoslovakia.

At the St. Nicholas Church of the Russian Orthodox Church Podvorye in Sofia, Divine Liturgy for the Dead was celebrated in the presence of a large congregation by Metropolitan Pankraty of Stara Zagora, Head of the Department of External Church Relations of the Bulgarian Orthodox Church. He was assisted by Archimandrite Nikita, the dean of the podvorye; Archimandrite Iosif, Protoskellos of the Sofia Metropolitanate; Archimandrite Neofit, lecturer at the St. Kliment of Ohrid Theological Academy in Sofia, and Archimandrite Aleksandr, the priest of the podvorye.

After the Liturgy, His Holiness Patriarch Maksim of Bulgaria led the panikhida for His Eminence Metropolitan Nikodim of blessed memory. His Holiness was assisted by Metropolitan Nikodim of Sliven, Metropolitan Pimen of Nevrokop, Metropolitan Stefan of Veliko-Trnovo, Metropolitan Sofroniy of Dorostol and Cherven, Metropolitan Pankraty, Metropolitan Varlaam of Plovdiv, Metropolitan Filaret of Vidin, Metropolitan Grigoriy of Lovech, Metropolitan Kallinik of Vratsa, Bishop Ioann of Dragovitia, Rector of the St.

Kliment of Ohrid Theological Academy in Sofia, Bishop Parfeniy of Livkia, Bishop Nikolai of Makariopol, Vicar Bishop of the Sofia Metropolitanate, and the officiating clergy at the Liturgy.

Before the panikhida, Metropolitan Pankratiy delivered a commemorative oration. Afterwards, His Holiness Patriarch Maksim and the officiating hierarchs and clerics partook of the commemorative repast in the Holy Synod building.

During the repast those partaking exchanged warmest memories of His Eminence Metropolitan Nikodim. All were unanimous in their high assessment of his services for the good of Holy Orthodoxy. At the end of the repast, His Holiness Patriarch Maksim intoned "Eternal Memory" and all present chanted it three times.

On the anniversary of the death of Metropolitan Nikodim, His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia celebrated the Divine Liturgy for the Dead in the St. Nicholas Church in Devicy. After the Liturgy, His Beatitude Metropolitan Dorotej said a panikhida for Metropolitan Nikodim of blessed memory.

For the anniversary of the demise of His Eminence Metropolitan Nikodim of blessed memory, His Holiness Patriarch Pimen of Moscow and All Russia and Metropolitan Yuvnenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, received many telegrams including those from the place where Metropolitan Nikodim died—Vatican City. These came from His Eminence Johannes Cardinal Willebrands, President of the Secretariat for Promoting Christian Unity, Archbishop of Utrecht, Primate of the Netherlands; from Bishop Ramon Torrella of Minervino, vice-president of the secretariat; and from the members of the secretariat, Mgr. J. F. Arrighi and Hieromonk John Long:

His Holiness Patriarch PIMEN

The anniversary of the return of the unforgettable Metropolitan Nikodim to the mansion of the Heavenly Father gives us an opportunity to reaffirm our unity in prayerful thoughts recalling the pastoral and ecumenical works of the venerable departed.

With brotherly respect on behalf of the Secretariat for Promoting Christian Unity

*Johannes Cardinal WILLEBRANDS, President
Ramon TORRELLA, Vice-President*

September 5, 1979, Vatican City

*His Eminence
Metropolitan YUVENALIY*

The anniversary of the return of Metropolitan Nikodim to God gives us an opportunity to express to you our thoughts in prayerful thoughts of the great hierarch, the faithful servant of the Russian Church and one who promoted the cause of uniting our Churches.

Respectfully,

Mgr. J. F. ARRIGHI, Father John Long

September 5, 1979, Vatican City

*His Eminence
Johannes Cardinal WILLEBRANDS*

Vatican City

We extend warm thanks to Your Eminence and to the members of the Secretariat for Promoting Christian Unity for the tribute to the memory of His Eminence Metropolitan Nikodim of Leningrad and Novgorod in connection with the anniversary of his demise. The Lord of Life and Death give rest to the soul of His faithful servant in the heavenly mansions.

With love in Christ,

Patriarch PIMEN

September 7, 1979, Moscow

*Mgr. J. F. ARRIGHI
Father John Long*

Vatican City

Dear brothers, my cordial thanks for your prayerful memory of the late Metropolitan Nikodim. In Moscow and Leningrad we held commemorative services for the repose of his soul and called his love for all.

With brotherly regards,

Metropolitan YUVENALIY

September 6, 1979, Moscow

For the anniversary of the demise of His Eminence Metropolitan Nikodim, the Information Bulletin of the Christian Peace Conference No. 256, September 11, 1979, carried information on the life and activities of His Eminence Metropolitan Nikodim, of blessed memory, and of the divine services held in his commemoration in Leningrad on the occasion.

Russian Church Pilgrims in Czechoslovakia

At the invitation of His Beatitude Metropolitan Dorotej of Prague and Czechoslovakia pilgrims from the Russian Orthodox Church spent August 31 in Czechoslovakia. Archbishop Leontiy of Simferopol and the Crimea led the group which consisted of Archpriest Sergiy Pilipchuk and Archpriest Udoenko from the Kiev Diocese, Archpriest Mikhail Zaitsev and Protodeacon Vladimir Nazarkin from the Department of External Church Relations. Prof. Konstantin M. Komarov of the Moscow Theological Academy.

The pilgrims began their tour of the Russian Orthodox Church in Czechoslovakia in Slovakia. Accompanied by Bishop Nikolai of Prešov and Archimandrite Vladimir Ikim, Dean of the Russian Orthodox Church Podvorye in Karlovy Vary, they visited the Prešov and Znojmo dioceses in Slovakia, learned about the work of the Prešov Theological Faculty and met the dean of the Faculty, Archpriest Stefan Pružinsky, Professor of Theology.

On Sunday, August 26, Archbishop Leontiy and Bishop Nikolai assisted by the pilgrims in holy orders and the clerics of the diocese celebrated Divine Liturgy on a portable altar on Lucynska Hill, a place deeply venerated as it was sanctified by the appearance of the Mother of God.

On August 28, the pilgrims arrived in Prague, where the clergymen celebrated Divine Liturgy in the Dormition Church at Olšany with His Beatitude Metropolitan Dorotej. That same day, the pilgrims paid a visit to His Beatitude.

In the last days of their stay, the pilgrims studied the life of the Orthodox Church in Czechia.

In Prague, they paid a visit to Patriarch Miroslav Novák, Head of the Czechoslovak Hussite Church, and called at the headquarters of the Christian Peace Conference where they were received by the CPC General Secretary, the Rev. Dr. Lubomir Miřejovský.

Pilgrims from Abroad

In August-September 1979, pilgrims from the dioceses and podvoryes of the Russian Orthodox Church abroad were in the Soviet Union. The pilgrims arrived from the Patriarchal Podvorye in Moscow headed by the dean of the podvorye, Bishop Nikolai of Mozhaishk, Vicar of the Moscow Diocese; from the Diocese of Brussels headed by Protodeacon Sergiy Reingardt of St. Nicholas Cathedral Church in Brussels; from the Surozh Diocese headed by Archpriest Sergiy Hakkell; from the Patriarchal Podvorye in Beirut headed by Archpriest R. Tikhonova; from the Patriarchal Parishes in the USA headed by Archpriest Vasilii Krechik, Vicar of St. Nicholas Cathedral in Moscow; from France, headed by Archpriest Levandovskaya, Secretary of the Department of Orthodox Parishes in France; from Switzerland headed by J. Rožek (West European Exarchate). The pilgrims learned about the religious life in a number of old Russian cities, met hierarchs, and visited monasteries, convents and churches.

The clergymen participated in and the laymen attended divine services.

CHRONICLE

On September 14, 1979, His Holiness Patriarch Pimen of Moscow and All Russia received Dr. Daniel Boorstin, director of the USA National Library in Washington at the Patriarchate.

Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, was present at the audience.

That same day, Dr. Daniel Boorstin was received by Metropolitan Yuvenaliy at the Department of External Church Relations.

On September 28, 1979, Anglican Canon Eric Staples (Great Britain), accompanied by Mrs. E. Dean, First Secretary of the Embassy of Great Britain in Moscow, called at the Department of External Church Relations where he was received by Hegumen Iosif Pustoutov, Head of the MTA Postgraduate Courses, and staff member of the DECR.

* * *

On October 10, 1979, His Holiness Patriarch Pimen of Moscow and All Russia received in audience His Excellency Luiz B. Jimenez, Ambassador of the Republic of Costa Rica. Present during the audience was Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations.

(Continued on p. 40)



Services Conducted by His Holiness Patriarch PIMEN

SEPTEMBER

On **September 2 (August 20)** and on **September 16 (3)**, 12th and 14th Sunday after Pentecost, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany.

After the Liturgy on September 2, Patriarch Pimen said a panikhida for Metropolitan Nikodim (Rotov; †September 5, 1978).

September 8 (August 26), the Feast of Sts. Adrian and Natalia the Martyrs. On the eve, His Holiness conducted All-Night Vigil in the Moscow Church of Sts. Adrian and Natalia.

September 9 (August 27), the Feast of St. Pimen the Great. On the eve and on the feast day itself, His Holiness Patriarch Pimen conducted divine services in the Church of St. Pimen the Great in Moscow.

On **September 11 (August 29)**, the Beheading of St. John the Baptist,

and on **September 12 (August 30)**, Feast of the Translation of the Relics of St. Aleksandr Nevsky and the Feast of the Invention of the Relics of St. Pimen of Moscow, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Domestic Chapel of the Vladimir Icon of the Mother of God at the Patriarchate.

On **September 21 (8)**, the Feast of the Nativity of the Blessed Virgin, and on **September 23 (10)**, the 15th Sunday after Pentecost, before the Exaltation of the Holy Cross, Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral.

September 26 (13), Commemoration of the Consecration of the Resurrection Church in Jerusalem (Voskresenie vushcheye). On the eve, Patriarch Pimen conducted All-Night Vigil in the church dedicated to this event in Arkov Lane, Moscow.

Name Day of His Holiness the Patriarch

September 9 (August 27) is the feast day of the illustrious Egyptian ascetic of the 4th-5th centuries, St. Pimen the Great. In 1979, his feast day fell on the 13th Sunday after Pentecost. Divine services were celebrated in Moscow in the church that is known by the people as St. Pimen's (erected on the site of a former Church of St. Pimen, it has a main altar consecrated to the Holy Trinity and a side-chapel dedicated to St. Pimen) by His Holiness Patriarch Pimen both on the eve and on the feast day itself.

His Holiness and Beatitude Catholicos-Patriarch Iliya II of All Georgia arrived for All-Night Vigil accompanied by Archbishop Nikolai of Sukhumi and Abkhazia and Bishop Amvrosiy of Nikortsminda. His Holiness Catholicos-

Patriarch Iliya was accorded a ceremonial welcome.

His Holiness Patriarch Pimen met with due solemnity at the church before All-Night Vigil, and then on the feast day itself, with the ringing of bells.

His Holiness Patriarch Pimen participated at All-Night Vigil together with His Holiness and Beatitude Catholicos-Patriarch Iliya, Metropolitan Aleksander of Tallinn and Estonia, Metropolitan Yuvenaliy of Krutitsy and Kolomna, assisted by members of the clergy.

His Holiness Patriarch Pimen delivered a sermon at the All-Night Vigil.

Before Divine Liturgy, His Holiness was met by Metropolitan Aleksander of Tallinn and Estonia, Metropolitan Yuvenaliy of Krutitsy and Kolomna and



Metropolitan Aleksey of Tallinn and Estonia reading the message addressed to His Holiness the Patriarch on September 9, 1979, the Feast of St. Pimen the Great, in the Moscow Church of St. Pimen

Members of the clergy fully vested. His Holiness the Patriarch was vested in the centre of the church in accordance with the patriarchal dignity.

His Holiness concelebrated Divine Liturgy with Metropolitan Aleksey, Metropolitan Yuvenaliy, Protopresbyter Pantei Stadnyuk, His Holiness's secretary, Archimandrite Ieronim, Father Superior of the Trinity-St. Sergiy Lavra, Archimandrite Naum, the representative of His Holiness the Patriarch of Bulgaria in Moscow, Archpriest Nikolai Petukhov, Superintendent Dean, Archpriest Vasilii Serebrennikov, Rector of the Church of the Resurrection (Voskreseniya) in Aksakov Lane, Moscow, Archpriest Dimitriy Akinfiyev, Rector of the Church of St. Pimen.

Divine Liturgy was attended by Metropolitan Aleksey of Leningrad and Novgorod, and Sergiy of Odessa and Chernigov; Archbishops—Feodosiy of Volynsk and Vyazma, Pitirim of Vologda-

kolamsk, Vladimir of Dmitrov, Germogen of Krasnodar and the Kuban, Gleb of Orel and Bryansk; Bishops—Anatoliy of Zvenigorod, Irinei of Serpukhov, and Serafim of Penza and Saransk.

His Holiness the Patriarch, who led the festal moleben, was assisted by Metropolitans—Aleksey, Antoni, Yuvenaliy, and Sergiy; Archbishops—Feodosiy, Pitirim, Vladimir, Germogen and Gleb, and Bishop Serafim. Among the large number of priests officiating at the moleben was Archpriest Vasilii Krechik (Patriarchal Parishes in the USA).

The Gospel at the moleben was read by Metropolitan Antoni, and the prayers to St. Pimen by Metropolitan Sergiy.

After the moleben Metropolitan Aleksey presented His Holiness with an icon of our Lord the Pantocrator and delivered an address.

Address by Metropolitan Aleksi

Your Holiness,

Today, on the feast day of our holy father, beloved of God, St. Pimen the Great, our Holy Church joyously celebrates the name-day of her Primate, Your Holiness.

St. Pimen the Great became your heavenly patron, and intercessor before the Throne of God on the day Your Holiness took your monastic vows. From that day on, his prayers have accompanied you in your monastic life, your archpastoral labours, and now, your glorious primacy in the Church of God.

All of us who have participated in today's festal service rejoice at this happy opportunity to join our voices in prayer with you, Your Holiness, on this your name day, to pray for your health and long life, prayers that are shared today by the Plenitude of our Holy Church. Devout prayers for the health and long life of our First Bishop and Holy Father are being offered up today in all the cathedrals, the parish churches, monasteries, convents, and the theological schools of our Church.

It is now eight years since that day that you, Your Holiness, were unanimously elected at the Local Council of our Holy Church to the throne of the Moscow Patriarchs. Great has been the feat and many have been the labours of your patriarchal ministry, which has embraced all the manifold manifestations of Church life. We, as your closest assistants, entrusted by Your Holiness and the Holy Synod with responsibility for diverse areas of Church life, know with what close concern you attend to questions of organizing and improving parish and diocesan life and, in particular, to questions of a liturgical nature. A constant object of Your Holiness's concern and pastoral care has been the life and activity of the theological schools, where the future pastors and priests of our Holy Church undergo training and receive spiritual guidance. You display a truly fatherly concern for the life of our monasteries, amongst which the Trinity-St. Sergiy Lavra, which is under your primatial omophorion, daily experiences your paternal care.

Under the wise guidance of Your Ho-

liness the relations of our Church with the other Local Orthodox Churches are expanding and consolidating and ties with non-Orthodox Churches and other religions are developing and growing stronger. Our Church enjoys an increasing influence in her participation in world and regional ecumenical organizations, in which the representatives of our Church, with the blessing of Your Holiness, bear witness to Orthodoxy and take an active part in the search for paths to Christian unity and to the solution of the urgent problems of modern age.

The Russian Orthodox Church under your pastoral care unswervingly keeps to her course of taking an active part in peacemaking. The voice of Your Holiness and your representatives has constantly rung out from the rostrums of many religious, public and international forums, congresses, conferences and meetings devoted to such pressing problems of the contemporary times as strengthening of international peace, reducing the arms race, ensuring security in Europe and other regions of the world, protecting the environment; to many such issues directed towards preserving and improving life on planet. This is by no means a complete list of all the problems tackled at international organizations of which our Holy Church, under the leadership of Your Holiness, is an active member.

May I make so bold as to offer you, Your Holiness, on this day, so holy to you and dear to all of us, on behalf of the members of the Holy Synod, the venerable archpastors, the clergy, the members of the synodal establishments, administrative, teaching and study bodies of the theological schools, brethren and parishioners of this Holy Church and of all the plenitude of your Russian flock our filial and heartfelt congratulations on your name day!

Together, we all pray for the health and long life of Your Holiness, these prayers, which come from the hearts in all the sincerity of our love for our Patriarch, we offer up to God at every divine service we attend. We implore the Chief Shepherd our Lord Jesus Christ, in accordance with the intercession of the Most Holy Mother of God and the prayers of your heavenly

patron St. Pimen the Great, to pre-
ve Your Holiness "... in peace, safe-
honour, and welfare unto length of
ys, rightly administering the word of
rist's truth...".

Please accept from us, Your Holiness,
s holy image of the Pantocrator offer-
in token of our filial love and de-
tion!

We beseech the Pantocrator to grant
a His almighty assistance in your
riarchal ministry, spiritual and bo-
y health and many long years of
itful service for the benefit of
Holy Church and the joy of your
ck of all Russia!

His Holiness Patriarch Pimen accept-
the holy icon with deep reverence
d delivered an address in reply.

Address by Patriarch Pimen

First of all allow me to express my
titude to the members of the Holy
nod of the Russian Orthodox Church
d to all the other venerable arch-
stors who have come to this holy
arch to share with me my prayers on
s my name day. I also thank the
tors of the churches in Moscow and
ewhere as well as the other priests
to have gathered here at this celebra-
h, for their desire to join their voices
h mine in prayer and I am of the
ief that this prayer will reach the
rone of our Lord God and Panto-
tor.

You stated in your address that the
ly Church entrusted me with the
h dignity of Patriarch and that this
k is both arduous and one which in-
ves great responsibility. Indeed, this
a responsibility which could not be
oulderred were it not for the full sup-
t of the venerable archpastors, the
rgy and the pious laity.

I would like here to quote the words
m the Psalm which are felt very
sely by us all: *Behold, how good
d how pleasant it is for brethren to
ell together in unity* (Ps. 132. 1).
s is what is of greatest importance
us and it is to this that our arch-
tors, pastors and believers always
ire—to unity. In all good works, in
walks of life we always need unity,
need to *dwell together in unity*.
us, to pray we must gather together,
the Lord has said: *For where two*

*or three are gathered together in my
name, there am I in the midst of them*
(Mt. 18. 20). These words go with us
always, for our common prayer is of
immense importance.

It is clear to us that unity is of
great moment in our public lives, or,
as you said yourself, in peacemaking.
For what can man do in isolation? He
can achieve peace in his own soul,
peace in his family. But when a great
multitude of believers is gathered
together it presents us with the oppor-
tunity to campaign for peace on an in-
ter-state and international scale.

By defending peace, dear brothers
and sisters, we also defend ourselves.
Let us recall the times of war. How
hard was our lot! We, people of Rus-
sia, Orthodox believers, remember those
times all too well and therefore value
peace all the more highly.

Today the already massive quantity
of lethal weapons stockpiled on all
the world's continents continues to
grow and poses an ever greater threat
to world peace. The problem of univers-
al disarmament remains unresolved as
before, and with it the problem of
scraping all lethal weapons, particu-
larly nuclear and neutron. This, my dear
brothers and sisters, is something we
all realize. Therefore do we all aspire
to peace so ardently and with all the
means at our disposal and support so
wholeheartedly all the efforts of our
peaceful state in pursuing its policy
of peace.

I shall refrain from dwelling at
length here on that which is common
knowledge to us all. I would like just
to pray to the Lord on this day so
sacred to me that He may strengthen
our Christian reason and direct our
steps on the path of goodness and
righteousness. I pray to the Lord God
the Pantocrator that our life may be
such as is written: *how good... it is
for brethren to dwell together*, i. e. in
unity and in peace. May the Almighty
Lord God direct us to such common
life, common labour and common
prayer. Amen.

"Many Years" was chanted by the
officiating deacons. The choir then
sang the *Te Deum laudamus* in thanks-
giving.

V.

The Primate of the Alexandrian Church Visits the Soviet Union

On the invitation of His Holiness Patriarch Pimen, the Primate of the Alexandrian Orthodox Church, His Beatitude Pope and Patriarch of Alexandria and All Africa Nicholas VI, visited the Soviet Union for rest and medical treatment from July 13 to August 10, 1979. His Beatitude was accompanied by Bishop Parthenios of Carthage, Bishop Chrysostomos of Nicopolis, and Bishop Chrysostomos of Dodona (Orthodox Church of Hellas). His Holiness Patriarch Pimen, Metropolitan Sergiy of Odessa and Kherson, Archimandrite Grigorios Mudzuris, Dean of the Alexandrian Metochion in Odessa, welcomed the honoured guest and the hierarchs accompanying him at the pier in Odessa.

Metropolitan Sergiy escorted His Beatitude Pope and Patriarch Nicholas VI on his tour of the country.

On July 15, the 5th Sunday after Pentecost, Metropolitan Parthenios, Metropolitan Sergiy, and Bishop Chrysostomos of Dodona concelebrated Divine Liturgy in the Holy Trinity Church of the Alexandrian Metochion. His Beatitude Pope and Patriarch Nicholas attended the Liturgy.

The metochion church is the oldest church in Odessa. It preserves the memory of *Philiki Eteria* ("Society of Friends") which in 1821 was preparing a coup d'état in Greece. The holy remains of His Beatitude Patriarch-Martyr Grigorios were in this church from 1821 to 1827.

His Beatitude Pope and Patriarch Nicholas visited the Odessa Theological Seminary and the churches in the city as well as the house in Krasny Lane, where the headquarters of *Philiki Eteria* was located in 1814-1821.

On July 16, Pope and Patriarch Nicholas consulted specialists at the Filatov Research Institute of Eye Diseases and Tissue Therapy.

On July 17, the distinguished guest left for Moscow.

On July 18, the Feast of the Invention of the Relics of St. Sergiy of Radonezh, His Beatitude Pope and Patriarch Nicholas took part in the celebrations at the Trinity-St. Sergiy Lavra in

Zagorsk [on the feast of St. Ser see *JMP*, 1979, No. 9, p. 8].

On July 21, the Feast of the Ka Icon of the Mother of God (the 40th anniversary of the appearance of the holy icon) and, on the eve, His Beatitude Pope and Patriarch Nicholas attended the services in the Patriarchal Cathedral of the Epiphany. His Holiness Patriarch Pimen led the services (On the celebrations of the 400th anniversary of the appearance of the holy icon see *JMP*, 1979, No. 10, p. 7—E).

On July 23, His Beatitude Pope and Patriarch Nicholas paid a fraternal visit to His Holiness Patriarch Pimen at the Patriarchate. Metropolitan Antoniy of Leningrad and Novgorod, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Metropolitan Aleksiy of Leningrad and Estonia, and Metropolitan Sergiy of Odessa and Kherson—members of the Holy Synod—were present at the meeting of the two Primates.

His Holiness Patriarch Pimen presented Pope and Patriarch Nicholas with the Order of St. Sergiy of Radonezh, 1st Class.

That same evening, His Beatitude Pope and Patriarch Nicholas left for Odessa. His Holiness Patriarch Pimen, Metropolitan Yuvenaliy, Metropolitan Aleksiy and other hierarchs saw His Beatitude off.

From July 25 to August 10, His Beatitude Pope and Patriarch rested in the Odessa monastery.

On August 7, His Beatitude visited the Church of the Nativity of the Blessed Virgin in Usatovo Village, near Odessa.

On August 10, His Beatitude Pope and Patriarch Nicholas VI left for their native country. Metropolitan Sergiy and the representatives of the clergy of the Odessa Diocese saw His Beatitude off at the pier.

His Beatitude Pope and Patriarch Nicholas VI sent telegrams from Odessa to His Holiness Patriarch Pimen and to Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, thanking them.

Archpriest VIKTOR PETLYUCHENKO

THE FIRST CELEBRATION OF THE SYNAXIS OF THE SAINTS OF TVER

Message of Archbishop ALEKSIY of Kalinin and Kashin to the Clergy and Laity of the Kalinin Diocese

In the old land of Tver, for as many centuries as the Tver Diocese of the Russian Orthodox Church has existed, the Lord has raised men renowned for their holy lives—bishops, the righteous and pious princes—patriarchs of their Motherland—among whom Prince-Martyr St. Mikhail Yaroslavich of Tver stands out; he was martyred for his people by the Horde on November 22, 1318.

Among the women, Grand Duchess Anna of Kashin, the pious wife of Prince Mikhail of Tver, the Martyr, is especially revered.

The saints of the Tver Diocese were canonized by the Holy Church separately and at different times as the holy icons were invented and God's mercy was revealed through them to the believers by the saints' prayerful intercession for their people before the Lord. Some of the righteous whose earthly lives and conduct were pleasing to God are revered locally, but some of them are commemorated not at all.

Therefore, we submitted a petition to His Holiness the Patriarch to commemorate ALL THE SAINTS WHO SHONE FORTH IN THE LAND OF TVER.

His Holiness Patriarch Pimen of Moscow and All Russia granted our petition and gave his blessing for the commemoration of the saints of Tver on the first Sunday after the Feast of Sts. Peter and Paul, the Chief Apostles.

In the present year of 1979, all the saints of Tver will be commemorated for the first time in the churches of the Kalinin (Tver) Diocese.

I call on the members of the clergy, ecclesiastical workers, and believers to offer up their prayers to all the saints of Tver, and, imitating their faith, piety and love of the saints for their earthly Motherland, to lead a devout, moral and upright life, to be patriots of their great country and, each according to his strength and ability to serve the cause of peace on earth.

Wherein may the Lord God help us through the prayers of All the Saints Who Shone Forth in the Land of Tver.

Through the prayers of all the saints of Tver, O Lord, grant us Thy peace, bless us and save our souls.

May God's blessing be upon all of you.

Archbishop ALEKSIY
of Kalinin and Kashin

July 5, 1979
Kalinin

Festal Service in the Cathedral Church

On Saturday, July 14, and on July 15, 1979, the 5th Sunday after Pentecost, the first celebration of the Synaxis of the Saints of Tver took place in the Holy Trinity Cathedral Church (commonly referred to as the "White Trinity") in Kalinin (former Tver). The feast was inaugurated by His Holiness Patriarch Pimen and the Holy Synod, in compliance with the petition submitted by Archbishop Aleksey of Kalinin and Kashin.

The feast was observed locally only at the beginning of the 20th century. In 1904, Archbishop Dimitriy (Sambikin; †March 17, 1908) of Tver and Kashin consecrated the altar dedicated to the Synaxis of the Saints of Tver in the second tier of the cathedral belfry. The service to the Synaxis of the Saints of Tver that has reached us in manuscript form must have been composed by Archbishop Dimitriy.

Archbishop Aleksey of Kalinin and

Kashin has written a new text for the service to All the Saints of Tver. An akathistos and a prayer will also be composed to the Synaxis of the Saints of Tver.

Thanks to Archbishop Aleksey, the Synaxis of the Saints of Tver will be celebrated not only at the cathedral church, but throughout the diocese.

On the eve of the feast, July 14, 1979, Sunday service was combined with the Service to All the Saints of Tver composed by Archbishop Aleksey.

At Polyeleos, for the first time in the history of the Tver (Kalinin) Diocese a megalynarion was sung: "We extol you, saints of Christ, martyrs who have suffered for Christ's faith and the Motherland, holy and righteous, all the saints who have shone forth in the land of Tver; we venerate your sacred memory for you pray for us to Christ our Lord." Before the canon, Archimandrite Viktor read out Archbishop Aleksey's message to the clergy and laity of the Kalinin Diocese [see p. 17].

On the day of the feast, Archbishop Aleksey was assisted at Divine Liturgy, by the cathedral clergy and superintendent deans of the churches of the Kalinin Diocese. After the Gospel lesson, Archbishop Aleksey read out the message of His Holiness Patriarch Pimen [see JMP, 1979, No. 9, p. 4]. The Communion Verse was followed by the reading of Archbishop Aleksey's message by Archimandrite Viktor.

A moleben was said to the saints of the Tver Diocese and a procession round the cathedral took place. The worshippers sang a megalynarion in the cathedral church. The deacons chanted "Many Years".

* * *

The earliest mention of the town of Tver in old documents is in 1134-1135. An independent Tver principality existed from 1246 to 1485 when it was incorporated into the Moscow state.

The old land of Tver must have been illuminated by the light of Christianity as early as in the reign of Prince St. Vladimir, Equal to the Apostles (†1015). Prince St. Vladimir's grandmother, Grand Duchess St. Olga, Equal to the Apostles (†969), after she was baptized (955) spread the Christian

faith in the Pskov land, adjacent to land of Tver.

Among the first ascetics of the Kalininsky Pechery monastery there was St. Isidore, of Toropets, who was fervently venerated as a servant of God in his home region. In the Transfiguration Church at Ostashkov there was a side-chapel dedicated to him.

Prince St. Vladimir's son, Prince Gleb of Murom, the Martyr (†1015), following his father's example, spread Christianity in his principality, the Rostov land; he used to visit the Tver churches.

The narrative about the Sts. Boris and Gleb Monastery in Torzhok contains some facts concerning the early spreading of Christianity in the Tver Diocese. The monastery was founded in the 11th century on Tvertsa River by Prince St. Efrem who served in the army. Prince St. Boris of Rostov (†1015), son of Prince St. Vladimir. The monastery gradually became the centre of Gospel enlightenment for the local population.

As early as the 13th century the number of Christians in the Tver land became so great that it was necessary to establish a bishopric in Tver.

With the founding of the Tver Diocese in 1271, with the bishop's seat in Tver, Christianity gained a stable position there. Its hierarchs were successful in their archpastoral endeavors, being enlightened men and worthy disciples and preachers of Christ's teaching. Some hierarchs—among them Bishop Simeon I (†February 3, 1271) of Tver, the first saint of Tver; Bishop Arseniy (†March 2, 1409) of Tver; Bishop Feodor II, called "The King" (†March 20, 1367)—had to rule the diocese in the hard times when Russia was torn by the internecine wars of the princes and fell under the Tatar yoke. They loved their Motherland and exerted their strength to reconcile the belligerent princes and to rouse them to overthrow the hateful Tatar yoke.

There are more than 40 men pleased unto God among the host of saints who lived or worked in the Tver Diocese. Some of them were not mentors or preachers of the Tver Church, but as His Holiness Patriarch Pimen puts it in

gratulatory message, "they were connected with her by their origin or faith". Many of them lived in the world, strictly observing the great commandments of Christian life and devoting themselves entirely to the service of God and Motherland, others retired from the world to the wilderness, spending their lives in strict seclusion and silence or founding cloisters.

St. Arkadiy Novotorzhsky was St. Efrem's disciple. A service and akathistos were composed to him. Died in Torzhok about 1053. Feast day, December 26 (3).

Grand Duke St. Georgiy (Yuriy) Vsevolodovich of Vladimir was born in 1089. He founded Nizhni Novgorod (now Gorki). He was killed in the battle against the Tatars in the Tver Principality (today's Kashin District) in 1388. A service was composed to him. Feast day, February 17 (4).

St. Vasilko (Vasiliy), Orthodox Prince of Rostov, was born in 1209. He became the first Prince of Rostov in 1218. He was killed in 1238, 25 kilometres from Kashin, because he refused to adopt the Tatar ways. Russian chronicles describe him as a noble and pious man.

Prince St. Vladimir of Rzhev, and his wife **Princess St. Agrippina of Rzhev** died and died in Serpukhov in the 13th century. Feast day, July 8 (June 25) in the feast of Sts. Pyotr and Fevronia of Murom).

There are contradictory reports about **Blessed Konstantin Novotorzhsky**. It is not known when he lived. Fool-for-Christ appeared in Russia in the 13th century, there were particularly many of them in the reign of Ivan IV. The Blessed Konstantin must have lived at that time. It is conjectured that he was born in Torzhok.

The reign of **Prince St. Mikhail Yaroslavich** of Tver had special significance for the Tver Diocese.

Prince St. Mikhail's entire life was a feast of love for his Motherland, his native town and his people. He was a teacher of true faith, testifying with his whole life to the necessity of maintaining law and order in the Motherland. In spite of mortal danger, the saintly prince always courageously stood up

for the legitimate rights and security of his appanage principality.

The prince came to reign in a hard period. The Russian land was excruciated by the brutality of the Mongol yoke, violence and lawlessness. Prince St. Mikhail dearly loved the land of Tver, improving and protecting it from the encroachments of the enemies. He reconciled the princes who were at enmity with one another, establishing peace in this way that was so needful in those hard times.

The Horde tried to force him to give up his faith, to deny Christ. "If I knew," said the prince, "that I should live a thousand years and should be martyred a thousand times every day, even then I should not deny my Christ." Before his martyrdom he made his confession and received Holy Communion.

Prince St. Mikhail was killed by the Horde on November 22, 1318, at the age of forty-eight. The Orthodox prince was canonized by the Church.

His wife **Princess St. Anna of Kashin**, a daughter of Prince Dimitriy Borisovich of Rostov, was her husband's friend and devoted helper in his labours pleasing to God. In 1294, she married him, and was widowed 25 years later. She took the veil under the name of Evfrosinia in St. Sophia Convent of Tver in 1319, and in the Convent of the Dormition of Kashin she took the schema vows under her old name, Anna, and died there on October 2, 1338 (or 1368).

A canon was composed to her for the invention of her relics (July 21, 1649) and a service for their translation (June 12, 1650).

St. Moisei (secular name Mitrofan), Archbishop of Novgorod and Pskov, was born in Novgorod. In early youth, he entered the brotherhood of the Tver Otroch Monastery of the Dormition, where he took his monastic vows. On his parents' request, he returned to Novgorod and settled in the Kolmovo monastery. He was ordained hieromonk, raised to the rank of archimandrite soon after and made Father Superior of the St. George Monastery, near Novgorod.

In 1325, he was consecrated Bishop of Novgorod and elevated to the dignity of archbishop, but life's adversities

compelled him to retire to the Holy Trinity Monastery in Kolomtsy. In 1352, he was appointed a second time to the Novgorod Diocese, but retired finally in 1360 and died in the Skovorodsky Monastery of St. Michael the Archangel on January 25, 1362. A service and akathistos were composed to honour him.

Princess St. Iuliania of Vyazma was noted for her striking beauty. She was pious and a model of marital fidelity. Prince Yuriy Svyatoslavich killed her on December 21, 1406, in Torzhok. St. Iuliania is commemorated also on the day of the invention of her relics—June 15 (2), 1819. A service was composed to her.

Prince St. Dimitriy Yurievich of Bezhetsk and Galich was called "the Beautiful" for his handsome appearance and inner goodness. He died in 1441. Very little is known about **St. Varsonofiy**. He was the elder brother of St. Savva of Vishera, Hegumen of the St. Savva Monastery. He was the hegumen of this monastery for five years. He knew the Holy Scripture by heart. Died before his brother, St. Savva (†1461).

St. Savva of Vishera and of Novgorod was a native of Kashin, Tver Diocese. In his youth, he entered the St. Savva Monastery, subsequently he became its hegumen, but later retired to Holy Mount Athos. Upon his return from Athos, he settled on the banks of Vishera River, ten versts from Novgorod, where he founded the Ascension (St. Savva of Vishera) Monastery. Died on October 1, 1460. A service and akathistos were composed to him.

St. Savva, the founder of the Monastery of the Presentation of Our Lord in the Tver Diocese, served as father superior of different monasteries in the Tver Diocese for over fifty years and died in 1467.

St. Makariy, Hegumen of the Kalyazin Monastery, was born in the village of Gridtsino, 10 km. from Kashin. He was married and upon becoming a widower took monastic vows in the St. Nicholas Klobukov Monastery of Kashin. He settled 10 km. away from Kashin, where later he founded the Holy Trinity Monastery, known as the

Kalyazin monastery. He died March 17, 1483, in extreme old age. A service and akathistos were composed to him. The invention of the relics took place on May 26, 1581.

St. Efrem (secular name Evstafiy Perekomsky, the Novgorod Miracle Worker), was born in 1412 in Kashin. For four years he was under obedience at the Kalyazin Holy Trinity Monastery, then he entered the monastery of St. Savva of Vishera where he was professed in 1437. He founded a monastery on Lake Ilmen, called Perekomskiy (or Perekopsky). He died on September 26, 1492. A service to him was composed (May 16—the translation of the relics, 1545) composed on the basis of the service to St. Savva of Vishera.

St. Nektariy of Bezhetsk founded Monastery of the Presentation of the Blessed Virgin in Bezhetsk. He died in 1494 (according to different sources, 1490 or 1492).

St. Savvatiy was the founder of Monastery of the Presentation of Our Lord on Orsha River, near Tver, also known as "of Savvatiy". He lived and worked in the 15th century and was a strict ascetic.

St. Evfrosin was a disciple of St. Savvatiy, the founder of the Orsha Monastery of St. Savvatiy, and his successor in administering the monastery. Served for 60 years in the Monastery of St. Savvatiy. The date of his demise is not known (supposedly, the 15th century, probably no later than 1460).

St. Paisiy of Uglich (secular name Pavel) was St. Makariy of Kalyazin's nephew. After his parents' death, he went to the Holy Trinity Monastery of Kalyazin, where he was placed under obedience by his uncle. He founded Monastery of the Protecting Veil of the Holy Mother of God in Uglich where he died on June 6, 1515 at the age of 107. A service was composed to him.

St. Iosif Volotsky (of Volokolamsk) was born in 1440. At 20, he entered the Borovsk St. Pafnutiy Monastery where he was professed. After the demise of St. Pafnutiy of Borovsk (†May 1477), he headed the monastery. He gained experience of monastic asceticism at other cloisters, having visited the St. Savva, St. Savvatiy and other monasteries in the Tver Diocese.

1479, with the Archbishop of Novgorod's blessing, he founded the monastery dedicated to the Dormition of the Most Holy Mother of God, where he introduced a severe monastic rule. He died on September 9, 1515. A service and akathistos were composed to him. Feast day, October 18.

St. Korniliy, the Komel Miracle Worker, was born in Rostov, but spent his childhood in Moscow. After his parents' death, he entered the St. Kirill of Beloozero Monastery, where he carried out various obediences. Then he went to the St. Savvatiy Skete in the Tver Diocese. In 1497, he founded the Komel Monastery of the Presentation of the Blessed Virgin known also as "of Korniliy", in Pologda where he lived in silence. He was strict in observing the Rule, but was kind towards people. He stayed at the Trinity-St. Sergiy Monastery (today's Lavra), and upon his return to the Komelsky monastery lived in seclusion till his death on May 19, 1537, in extreme old age. A service was composed to him.

St. Nil the Anchorite of Stolobnoe Island was well known not only in the Tver Diocese, but far beyond it. In 1509, he entered the Monastery of St. John the Divine founded by St. Savva of Krymitsy, where he lived for about 10 years, then he moved to Seremkha River (today the Ostashkov District) and led a very strict life there.

He founded the St. Nil Wilderness on Stolobnoe Island in Lake Seliger in 1528. He did not use a bed there, but took brief naps, supporting himself on two crutches. He died on October 7, 1554. His holy relics are preserved in the Church of the Icon of the Mother of God "The Sign" in Ostashkov. The intercession of his relics took place on May 7, 1667. A service and akathistos were composed to St. Nil.

St. Maksim the Greek (secular name Nikhail Trivolis). One of the most well-known ecclesiastical and public figures; lived about 20 years in the Dormition Monastery of Otroch in the Tver Diocese.

Born in Arta, Albania, around 1480, he received a solid theological and philosophical education; he was taught by the best teachers in Florence, Venice, Ferrara and Paris. In 1507, he entered

Vatopedi Monastery of the Annunciation on Holy Mount Athos and lived there for about 10 years, doing scholarly research.

In 1518, he was summoned to Moscow, and spent 10 years at the Monastery of St. Michael's Miracle in Chonae, working at correcting liturgical books and works of the Holy Fathers. Then a long period of continual suffering followed. Through calumny, he was relegated in 1525 to the St. Simon Monastery, and later transferred to the Monastery of St. Iosif of Volokolamsk. All attempts to defend the innocent sufferer from his ill-wishers were unsuccessful.

Personally requested by Bishop Akakiy of Tver, he was sent to Tver in 1531, to the Monastery of the Dormition in Otroch, where the bishop arranged congenial conditions for his scholarly labours. Twenty years later he was transferred to the Trinity-St. Sergiy Monastery (today's Lavra) through the intercession of its father superior, Archimandrite Artemiy, of his many friends, and his personal wish. He spent the rest of his life there; he died in 1556 and was buried in the Church of the Descent of the Holy Spirit Upon the Apostles. While in Russia, he wrote many articles and letters containing plenty of veritable data on the religious-ethical state of the Russian society of that time.

A troparion and kontakion were composed to St. Maksim. Feast day, February 3 (January 21).

St. Guriy (secular name Grigoriy Grigorievich Rugotin), Archbishop of Kazan and Sviyazhsk, was born around 1500 in Radonezh. He was imprisoned through his associates' jealousy, but was released miraculously two years later, then he entered the Monastery of St. Iosif of Volokolamsk and was professed there. In 1542, he was elected Father Superior of the St. Iosif Monastery, and served as its superior for about ten years, when he retired because of illness. In 1554, he became the hegumen of the Holy Trinity Monastery of Selizharovo in the Tver Diocese and left fond memories of himself among the brethren.

In 1555, he was consecrated Bishop of Kazan and elevated to the dignity of

archbishop. St. Guriy's activities over ten years in the Kazan land were very fruitful. He died on December 5, 1563. St. Dimitriy of Rostov († October 27, 1709) composed a service to St. Guriy for the invention of his relics on October 4, 1595. The translation of his relics is commemorated on June 20, 1630.

St. Akakiy (Aleksandr), Bishop of Tver and Kashin, was born on March 15, 1482. He was professed by Iosif of Volokolamsk, and lived in his monastery. In 1522 he was consecrated Bishop of Tver and ruled the Tver Diocese for 45 years, after his death he was remembered as an archpastor who had led a holy life. In those years, St. Maksim the Greek was in confinement at the Tver Monastery of the Dormition. St. Akakiy died on January 14, 1567.

St. German (secular name Grigoriy Fyodorovich Sadyrev-Polev), Archbishop of Kazan, was a native of Staritsy in the Tver land. In early youth, he entered the Monastery of St. Iosif of Volokolamsk. In 1550, he was elected Father Superior of the Dormition Monastery at Staritsy, but later returned to the Monastery of St. Iosif and was under obedience there as an ordinary monk. From 1555, he lived in the Sviyazhsk monastery. In 1564, he was consecrated Bishop of Kazan and elevated to the dignity of archbishop.

He died in Moscow on November 6, 1567. There is a service composed to him. Feast day, July 6 (June 23). The translation of his relics took place on September 25, 1595.

St. Filipp (secular name Feodor Stepanovich Kolychev), second Metropolitan of Moscow and All Russia, was born in 1507. He was noted for his severe piety and commanded a good knowledge of the Holy Scriptures. At thirty he took monastic vows in the Solovetsk Monastery of the Transfiguration, then served there as its father superior. On July 25, 1556, he was consecrated Metropolitan of Moscow.

He suffered in the land of Tver, although unconnected with it by either origin or life. For severe criticism of Tsar Ivan IV he was prosecuted unjustly and exiled to Tver. He was strangled by Malyuta Skuratov on December 23, 1569, in the Monastery of the Dormition

in Otroch. A service was composed to him. Feast day, January 22 (19).

St. Arseniy of Novgorod was a native of Rzhev. Five months after his wedding, he secretly left his parents' home to go to Novgorod where he worked as a tanner. He became a monk and built a cloister dedicated to the Nativity of the Blessed Virgin in Novgorod, Volkhov River, and spent the last years of his life in seclusion.

He died in 1570 and was buried at the site where he led his ascetic life. A service was composed to him. Feast day, July 25 (12).

St. Varsonofiy (secular name Ioann Vasilievich), second Bishop of Tver, the Miracle Worker of Kazan, was born in Serpukhov around 1495. He was a prisoner of the Tatars in 1512-1515 from whom he learned the Tatar language and acquainted himself with Mohammedanism. He was professed at the Monastery of the Saviour and St. Andronik in Moscow. He was Father Superior of the St. Nicholas Monastery of Peshnosha in the Moscow Diocese and the founder of the Monastery of the Transfiguration of the Saviour in Kazan. In 1567 (1565?), St. Filipp the Metropolitan of Moscow led his consecration as Bishop of Tver. During his rule over the Tver Diocese, Malyuta Skuratov took the life of Metropolitan Filipp who was in confinement in the Monastery of the Dormition.

Upon retirement, he settled in the Monastery of the Transfiguration in Kazan, and died there on April 1, 1575. A service and akathistos were composed to him.

The invention of the relics of St. Varsonofiy the Bishop of Tver, and of St. Guriy the Bishop of Kazan, took place on October 4, 1595.

St. Trifon (secular name Mitrofan) of Pechenga and of Kola was the founder of the Pechenga St. Trifon Monastery on the Kola Peninsula. He was born presumably, in Torzhok (into a priest's family, according to tradition). He became a monk and, with the blessing of Archbishop Makariy (later Metropolitan of Moscow; † December 31, 1563) of Novgorod, worked zealously at converting the pagan population of the Kola Peninsula, the Lapps, to Christianity. He learned their language and baptized

any of them. He lived on Pechenga river for about 60 years and died on December 15, 1583, in extreme old age. Feast day, February 1 (his name day—the Feast of St. Tryphon the Martyr). A service was composed to him.

His Holiness St. Iov, first Patriarch of Moscow and All Russia (secular name Ioann), was born in Staritsa (Tver Diocese). As a youth he entered the Staritsa Monastery of the Dormition of the Mother of God, and was later elected father superior of the cloister. In 1581, he was consecrated Bishop of Kolomna, and was made Archbishop of Kostov shortly after. In 1589, he was elected and enthroned His Holiness Patriarch of Moscow and All Russia. He occupied the throne for about 16 years.

In 1605, the supporters of Pseudo-Dimitriy I confined His Holiness in the Staritsa monastery, where he died in 1607.

In 1652, the remains of His Holiness Patriarch Iov were transferred to Moscow and buried in the Great Cathedral of the Dormition at the Kremlin.

St. Feoktist, Archbishop of Tver, was a monk and then Father Superior of the Boldinka Holy Trinity Monastery of the Rogobuzh in the Smolensk Diocese. In 1603 (or 1604), he was consecrated Bishop of Tver and elevated to the dignity of archbishop.

He was killed by the Poles in 1609.

St. Antoniy Leokhnovsky was born in Tver. He loved solitude and settled in the Monastery of the Transfiguration of Rublyovo in the Novgorod Diocese. He founded the Leokhnovsky Monastery of the Saviour. It was closed down in 1764.

He died at the age of 85 on September 14, 1611, after 56 years of monastic life. A troparion and kontakion were composed to him. Feast day, October 10 (17).

St. Dionisiy of Radonezh, Archimandrite of the Trinity-St. Sergiy Lavra, was born in Staritsa (Tver Diocese). He served as a priest in the church in the Ilyinskoe Village, 15 km. from Staritsa. Upon becoming a widower, he entered the Staritsa Monastery of the Dormition of the Mother of God. Around 1605, he was elected father superior and raised to the rank of archi-

mandrite. In 1610, he was appointed by His Holiness Patriarch Ermogen († February 17, 1612) Father Superior of the Trinity-St. Sergiy Monastery (today's Lavra), where a far larger scope was given to his indefatigable efforts to save Moscow, the Russian Church and the Motherland from the foreign invaders, the Polish-Lithuanian hordes. Before his death in 1633, he took the schema vows. The remains rest in a tomb in the St. Serapion Chamber of the Trinity-St. Sergiy Monastery. Feast day, May 25 (12). A service and a canon were composed to him.

St. Antoniy of Krasny Kholm founded the Krasny Kholm Monastery of St. Nicholas and St. Antoniy 4 versts from the town of Krasny Kholm, Vesyegonsk District (Tver Diocese). He died on January 17, 1642.

St. Serapion, Metropolitan of Sarai, was born, according to tradition, in Kashin (Tver Diocese), and served as a parish priest there. Took monastic vows in the Kalyazin Monastery of the Holy Trinity and St. Macarius in the Tver Diocese. In 1628, he was raised to the rank of archimandrite and appointed to the Saviour and St. Andronik Monastery in Moscow, then to the Monastery of the Nativity of Christ in Vladimir. In 1637, he was consecrated Bishop of Sarai, and elevated to the dignity of metropolitan.

Upon retiring, he stayed in the Kalyazin monastery and died there in 1659. He was buried in the monastery Holy Trinity Cathedral (according to other sources, in the Church of the Dormition in Krutitsy in Moscow).

St. Nektariy (secular name Nikolai Pavlovich Telyashin), Archbishop of Tobolsk and Siberia, was born in Ostashkov (Tver Diocese). At the age of twelve, he entered the St. Nil of Stolobnoe Wilderness in the Tver Diocese and was professed there in 1601. Later on, he was elected father superior and raised to the rank of hegumen. In 1634 (1636?), he was consecrated Bishop of Tobolsk and Siberia and elevated to the dignity of archbishop.

In 1640, he retired because of illness and settled in the St. Nil Wilderness, whose father superior he was considered till his death. Before his death in

Moscow on January 15, 1667, he took the schema vows.

St. Tikhon (secular name **Timofei Savvelievich Sokolov**), **Bishop of Voronezh and Elets, the Miracle Worker of Zadonsk**, was born in 1724. He was intimately connected with the land of Tver. He was Father Superior of the Monastery of the Dormition (1759) and Rector of the Tver Theological Seminary.

In 1761, he was consecrated Bishop of Keksholm and Ladoga, Vicar of the Novgorod Diocese, and appointed Father Superior of the Monastery of the Transfiguration and of St. Varlaam of Khutyn. In 1763, he was designated Bishop of Voronezh and Elets and administered the Voronezh Diocese for about five years, then retired because of illness.

He died on August 13, 1783, in Zadonsk, in the Tolshevsky Monastery of the Transfiguration.

A service and akathistos were composed to him shortly after the invention of his relics on May 25, 1861.

St. Paraskeva, Hegumenia of Rzhev. Feast day, October 13.

The names of the ascetics of piety in the land of Tver are taken from the book **Lives of the Fathers of Tver, Br Data on the Locally Revered Saints of Tver**. Kazan, 1908. There, too, was a picture of the icon "The Synaxis of the Saints of Tver" [see p. 1 of the inset] where the servants of God locally revered in the Tver Diocese are also depicted. We used **The Tver Diocese Gazette**, 1904, No. 20, pp. 516-518. In the present article, the names of the saints are given in chronological order—according to the dates of death.

Let us live in the hope that All the Saints of Tver will hear our prayer and will take us, those who pray, under their protection, and will intercede and pray for us before the Lord. May they obtain from our Benevolent Lord a blessing for the whole Russian people for our entire Motherland, for the whole world, so that we may live in peace and quiet, in piety and purity of every kind.

Archimandrite **VIKTOR OLEINIKOV**

Kalinin

THE ICON "SYNAXIS OF THE SAINTS OF TVER"

The first row: centre—Orthodox Grand Duke St. Mikhail of Tver and St. Arseniy I, the Bishop of Tver; beside them: on the right—the saints: Orthodox Princess St. Anna of Kashin and Princess St. Iuliania Novotorzhskaya; on the left—St. Varsonofiy, the Bishop of Tver and Miracle Worker of Kazan, and St. Efrem Novotorzhsky.

The second row: centre—Orthodox Grand Duke St. Georgiy (Yuriy) of Vladimir, the founder of Nizhni Novgorod; right—Orthodox Princess St. Ksenia of Tver, Prince St. Mikhail's mother; and Orthodox Prince of Bezhetsk St. Dimitriy Yurievich Krasny; left—St. Akakiy, the Bishop of Tver, and St. Feodor the Bishop of Tver.

The third row: centre—St. Simeon the First Bishop of Tver; right—Orthodox Prince St. Vasilko (Vasilii) Konstantinovich, Orthodox Prince St. Vladimir of Rzhev, his wife Princess Agripina, and St. Paraskeva the Righteous; left—St. Guriy the Archbishop of Kazan; St. German the Archbishop of Kazan; St. Arkadiy Novotorzhsky, St. Efrem's disciple; and St. Feokl the Archbishop of Tver.

The forth row: right—St. Filipp the Metropolitan of Moscow; St. Dionisiy the Archimandrite of the Trinity-St. Sergiy Lavra; St. Iov the Patriarch of Moscow and All Russia; St. Nektariy the Metropolitan of Tobolsk and Siberia; left—St. Moisei the Archbishop of Novgorod; St. Tikhon the Bishop of Voronezh and Miracle Worker of Zadonsk; St. Arseniy the Archbishop of Tver, and St. Serapion the Metropolitan of Sarai.

The fifth row: right—St. Makariy of Kaluzhin; St. Paisiy of Uglich; St. Antoniy of Krasnololm, and St. Nektariy of Bezhetsk; left—Sts. Savva of Vishera; St. Efrem Perekomsky and Sts. Savva and Varsonofiy Savvinsky.

The sixth row: right—St. Arseniy of Novgorod; St. Korniliy Komelsky; Sts. Savvatiy and Evfrosin Savvatievsky and St. Trifon of Pechenga the Enlightener of Laplanders; left—St. Nil the Anchorite of Stolobnoe Island; St. Konstantin Novotorzhsky, and St. Iosif of Volokolamsk.

For illustration see inset, p. 1.

Anniversary of the Canonization of St. Meletiy of Kharkov

On Saturday, February 24, 1979, the Feast of St. Aleksey of Moscow and St. Meletiy of Kharkov, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, together with Archbishop Nikodim of Kharkov and Bogodukhov, Archbishop Meletiy of Simferopol and the Crimea, assisted by the local clergy officiated at a Night Vigil in the Cathedral Church of the Annunciation in Kharkov.

The Akathistos to St. Meletiy was read in the cathedral's northern chapel, before the saint's shrine.

On Meat-Fare Sunday, February 25, the feast day itself, the Vladyka Exarch

celebrated the first celebration of the Feast of St. Meletiy, Archbishop of Kharkov, took place in the Cathedral Church of the Annunciation in Kharkov on March 12 (February 27), 1978, Cheese-Sunday (Forgiveness Sunday). St. Meletiy's feast in 1978, fell on the Monday of the first week in Lent, therefore his feast was appointed on Forgiveness Sunday (JMP, 1979, No. 4, pp. 23-24).

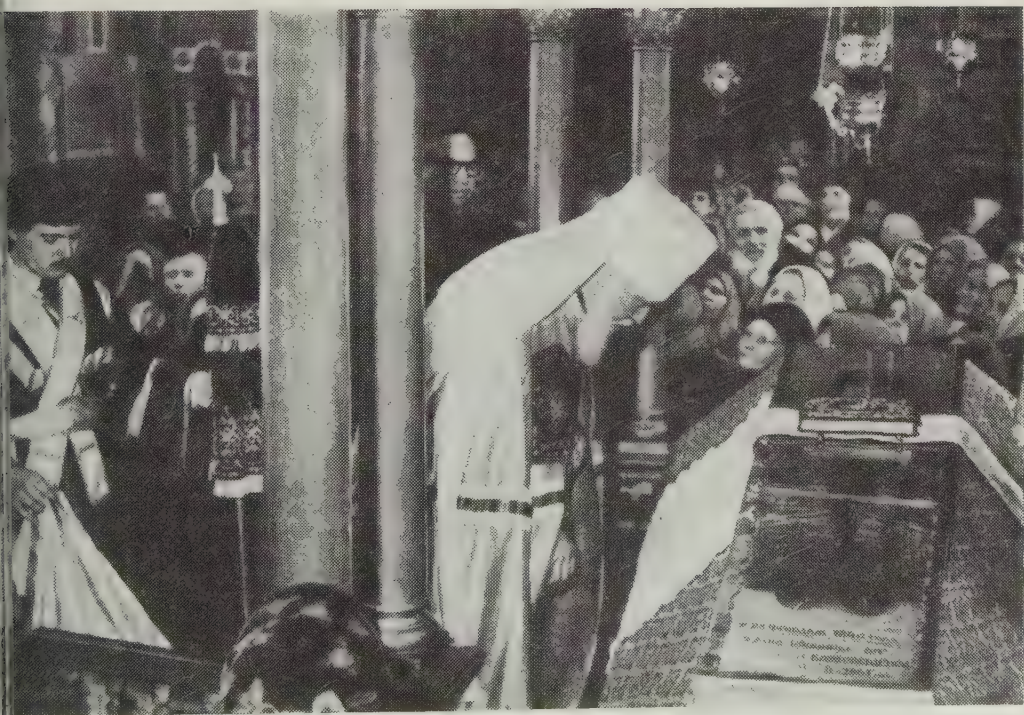
concelebrated Divine Liturgy with the same hierarchs and clerics.

The Ektene for the Dead was said for His Holiness Patriarch Aleksey († April 17, 1970) with whose blessing the relics of St. Meletiy were translated to the Annunciation Cathedral, as well as for His Eminence Metropolitan Nikodim († September 5, 1978) who edited the service and the Akathistos to St. Meletiy written by Archbishop Nikodim of Kharkov.

A festal moleben was held by the shrine of St. Meletiy after which "Many Years" was sung.

Then Archbishop Nikodim congratulated His Eminence Metropolitan Filaret on the feast and the awards he had recently received and presented him with an icon of St. Meletiy, as a token of their gratitude for His Eminence's participation in the Eucharist and common prayers.

Archpriest NIKOLAI KUKHARUK



Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, at the shrine of St. Meletiy of Kharkov in the Kharkov Annunciation Cathedral Church, February 25 (12), 1979

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Metropolitan Filaret of Kiev and Galich with Archbishop Nikodim of Kharkov and Bogodukha and Archbishop Leontiy of Simferopol and the Crimea holding the festal moleben before the shrine of St. Meletiy of Kharkov, in the Annunciation Cathedral Church in Kharkov, February 25 (12), 1979

NEWS OF THE THEOLOGICAL SCHOOLS

New Academic Year Opens at the Moscow Theological Academy and Seminary

At the beginning and end of each academic year, common prayers are held in the Academy Church of the Protecting Veil of the Mother of God. On Saturday, September 1, 1979, Divine Liturgy and the evening service on the eve were conducted by Archimandrite Aleksandr, the assistant rector of the academy and seminary. The teachers and students attended the divine services. The student choir, conducted by Mark Trofimchuk, the teacher of church singing, sang during the services.

Before the Moleben for the Beginning of Studies, Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary, preached a sermon on the necessity of rebirth from on high.

Recalling the Gospel event when *codemus, a ruler of the Jews*, [who] *came to Jesus by night* (Jn. chap. 3), Vladyslav Vladimir said: "Today, beloved fathers and brothers, is the first of the academic year. Today, we came together to Jesus. We did not come at night nor secretly, but openly for the whole world to see; we came with open conscience to apprehend the divine mysteries, to know what spiritual rebirth means, the rebirth from on high in order to regenerate ourselves the people of God."

His Grace Vladimir noted also that the young man in the Gospel, who was not enough (Mt. 19. 16-22). In conclusion he said: "Fathers and brothers, let

nk our Benevolent Lord for His
at mercies. Let us ask Him for the
rit of wisdom and the Spirit of rea-
, the Spirit of piety and purity. Let
thank Him for choosing us and call-
us here, within these holy walls, in
s vineyard of spiritual enlighten-
nt and spiritual deeds. Let us sacri-
our lives in response to His call
l open our hearts and souls to Him
beg Him together with young Sa-
el: *Speak; for thy servant heareth*
Sam. 3. 10). Amen."

Then Archbishop Vladimir read out
telegram from His Holiness Patri-
h Pimen: "God's blessing upon Your
nce, the administrative and teaching
ff and students of the Moscow theo-
ical schools in the forthcoming labo-
of the new academic year. Patri-
h Pimen."

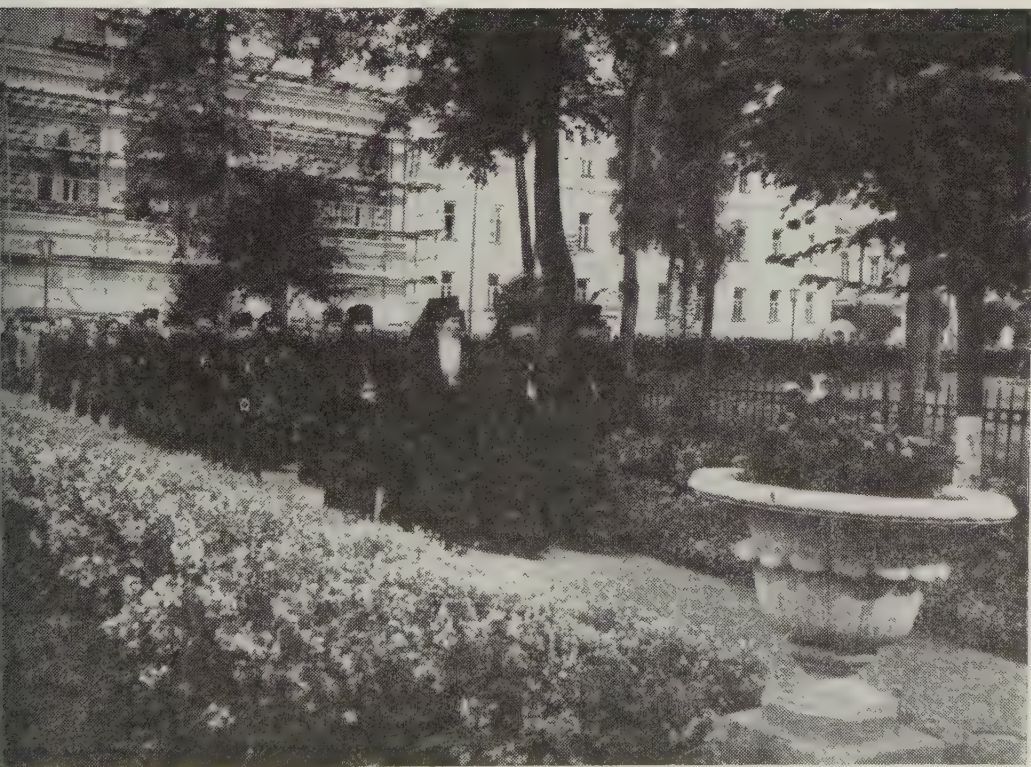
There were also telegrams from Met-
olitan Aleksiy of Tallinn and Esto-
, Chairman of the Holy Synod Edu-
ion Committee; Metropolitan Yuve-
iy of Krutitsy and Kolomna; Metro-
itan Filaret of Minsk and Byelorus-
, Patriarchal Exarch to Western

Europe; Archbishop Prof. Pitirim of
Volokolamsk, as well as from the Le-
ningrad theological schools and the
Odessa Theological Seminary.

After the archpastor's exhortation the
students, particularly the newcomers,
paid the *ektena* special attention: "May
they be wise and lead virtuous lives,
steadfast in the Orthodox Faith, the
joy and comfort of their parents, and
the confirmation of the Orthodox Ca-
tholic Church! Let us pray to the
Lord!"

At noon, they all gathered in the
Holy Trinity Cathedral, the oldest
church in the Lavra, where a moleben
was said before the shrine of St. Ser-
giy, the luminary of the Russian land.
The moleben was led by Archimandrite
Elevferiy.

Orthodox pilgrims from the Patriar-
chal Podvorye in Tokyo prayed together
with the dean of the podvorye, Bishop
Nikolai of Mozhaisk. A group of priests
from Italy led by the Roman Catholic
Bishop Alberto Ablondi of Livorno also
attended the moleben as well as the
Liturgy in the academy church.



professors, lecturers and students of the Mos cow Theological Academy and Seminary pro-
ceeding to the Holy Trinity Cathedral of the Trini ty-St. Sergiy Lavra, September 1, 1979



Students of the Moscow Theological Academy and Seminary proceeding to the Holy Trinity Cathedral of the Trinity-St. Sergiy Lavra to pray before the shrine of St. Sergiy at the beginning of the academic year on September 1, 1979

After the moleben everyone kissed the shrine of St. Sergiy and the shrine of his disciple, St. Nikon, located in the St. Nikon Chapel of the Holy Trinity Cathedral.

Then they said the prayer for the repose of the souls of the departed administrators, teachers and students by the monument in the academy's garden. The Lity for the Dead was led by the

teacher, Archpriest Vladimir Kucherov.

Then the students went to their respective classrooms where they met their tutors and instructors.

The first day of the new academic year ended with prayers said at Sunday All-Night Vigil in the academy church.

Deacon PETR VERETENNIKOV

Effingham-V—Annual Conference of the Surozh Diocese

The annual conference of the Surozh Diocese of the West European Exarchate of the Russian Orthodox Church was held for the fifth time on May 25-28, 1979. Clergymen and laymen arrived from all over Great Britain and Ireland in Effingham, an hour's drive from London.

The conferences take place in a boarding school situated in a typical English rural landscape and run by Roman Catholic nuns who graciously place

the school at the disposal of the conferencees during the short spring vacation.

The school building can only accommodate 160-170 people, therefore those who desire cannot attend the conference annually. The organizers of the conferences carefully select candidates and include representatives from all corners of the diocese—people of Russian, British origin, young and aged, and old in Orthodoxy.

The nature of the conferences is spiritual and educational although the diocesan council, with its administrative functions which are always considered in the light of Christ's commandments, meets regularly within the conference framework. As a rule, at the end of the conferences, a discussion takes place on concrete problems flowing from the theme of the current conference as well as from the living and active faith of the participants: the care of the aged and lonely Orthodox scattered throughout the country, participation in common prayers, visits to hospitals and prisons, the purchase of household and other requisites for the cathedral church in London, and so on.

These conferences are not very significant, they deal solely with the affairs of one big family — the diocese. That is why, despite the great interest in Orthodoxy, there are no reporters, foreign guests or members of other dioceses of the exarchate, with rare exceptions.

The non-Orthodox environment in which the members of the diocese live and work, as well as the pastoral and educational nature of the conferences, determine their theme: a deeper awareness of one's faith and its observance

in accordance with the ability of each in the surrounding world.

The former conferences dealt with questions of spiritual life; the importance of spiritual guidance in Orthodoxy; the Sacraments of Baptism, Chrismation, the Eucharist, Penance (Confession) and Holy Unction, and the organizational questions of diocesan life.

The last conference dealt with Orthodox spirituality and sanctity in general.

The overall scheme of the conferences includes: the report of the ruling hierarchy, the reports delivered by diocesan clerics and venerable Orthodox figures; discussions in groups; a meeting with questions and answers; talks and the showing of slidefilms.

Divine services are held daily during the conferences—Vespers in the evening and Matins in the morning—alternately by the diocesan priests in English and Church Slavonic. The choir is made up of choristers from various parishes of the diocese. The Divine Liturgy on Sunday is celebrated by Metropolitan Antoniy of Surozh assisted by eight or ten priests and deacons.

May the Lord bless the life and work of the clergy and laity of our diocese!

A.

IN THE DIOCESES

Moscow Diocese

On August 19, 1979, the Feast of the Transfiguration of Our Lord, Metropolitan Yuvenaliy of Krutitsy and Volokolamsk visited one of the most distant parishes, the Holy Trinity Church in Besovo Village, Kashira District. Being the patronal feast of the parish, the arrival of the archpastor gave great spiritual joy to the numerous worshippers gathered in the church.

Metropolitan Yuvenaliy celebrated Divine Liturgy and then blessed the fruits of the earth. After the singing of "Many Years", the Vladyka delivered a homily, then congratulated and blessed the congregation.

On August 26, the 11th Sunday after Pentecost, Metropolitan Yuvenaliy celebrated Divine Liturgy in the Transfiguration Church in Yudinovo Village, Odintsovo District, and ordained Deacon Aleksandr Sheredekin, of the Church of St. Nicholas and St. Michael the Archangel in the Village of Nikolskoe-Arkhangelskoe (Balashikhinsky District), presbyter. After the service, His Emi-

nence delivered a sermon and blessed the worshippers.

On September 2, the 12th Sunday after Pentecost, Metropolitan Yuvenaliy went to the remotest parish of the diocese—St. Nicholas Church in the town of Serebryanye Prudy. His Eminence celebrated Divine Liturgy in the presence of a large congregation. "Many Years" was sung. After the divine service Metropolitan Yuvenaliy delivered an inspiring homily. Then the worshippers came up to their archpastor to receive his blessing.

Chernigov Diocese

On February 14, 1979, the eve of the Feast of the Presentation of Our Lord, Archbishop Antoniy of Chernigov and Nezhin, the administrator ad interim of the Sumy Diocese, ordained psalm-reader Vasilii Stavitsky deacon at Divine Liturgy in the Cathedral Church of the Resurrection in the town of Chernigov, and on the feast day itself ordained him

presbyter to serve in one of the churches of the Sumy Diocese.

On February 18, Sunday of the Prodigal Son, the Feast of St. Feodosiy the Archbishop of Chernigov and the Miracle Worker of All Russia, Archbishop Antony conducted Divine Liturgy and officiated at All-Night Vigil on the eve when he read the akathistos in the cathedral church together with Bishop (now Archbishop) Makariy of Uman assisted by superintendent deans and the clerics of the Chernigov and Sumy dioceses. Vladyka Makariy anointed the worshippers with holy oil.

At the end of the All-Night Vigil, Bishop Makariy conveyed congratulations from Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, to Archbishop Antony and his flock in Chernigov.

During the Liturgy, Bishop Makariy ordained Deacon Vasily Dudash presbyter.

After the singing of "Many Years" the hierarchs exchanged addresses of welcome. Vladyka Makariy blessed the worshippers individually while the congregation sang hymns.

On April 23, Easter Monday, the patronal feast of the cathedral church in the town of Chernigov, Archbishop Antony celebrated Divine Liturgy and officiated at Easter Vespers on the eve in the Cathedral Church of the Resurrection. The Easter procession was led round the church and "Many Years" was sung. The Vladyka warmly congratulated the worshippers on the cathedral feast.

On May 6, the 3rd Sunday after Easter, of the Holy Myrrhophores, Archbishop Antony conducted Divine Liturgy in the Church of St. Basil in the town of Nezhin. Members of the church council met the Vladyka, Archpriest Aleksey Pokinboroda, the rector, delivered the welcoming address inside the church. The sermon was preached by Archpriest Ioann Fesik, cleric of the cathedral church. After the Liturgy, the Vladyka congratulated and blessed the worshippers while the believers and the choir sang Easter hymns.

On May 21, the Feast of St. John the Divine, Apostle and Evangelist, Archbishop Antony celebrated Divine Liturgy in the Church of the Resurrection in the town of Oster. The hierarchy was met by members of the church council and warmly welcomed inside the church by the rector, Father Vladimir Shtepa. The cleric of the cathedral church Father Aleksey Krysko delivered the sermon. After the Liturgy, Vladyka Antony congratulated the worshippers on the feast and blessed them.

On May 22, the Feast of the Translation of St. Nicholas's Relics, Archbishop Antony celebrated Divine Liturgy in the Church of St. Ni-

cholas in the town of Priluki. The hierarchy was greeted by members of the church council. The address of welcome was delivered inside the church, by the rector, Father Sergiy Tarasov. After the Communion Verse, Archpriest Georgiy Solovianov preached the sermon. At the end of the Liturgy, Vladyka Antony spoke about the life of St. Nicholas and then blessed the congregation.

Chernovtsy Diocese On February 25, 1979, Meat-Fasting Sunday, of the Last Judgement, Bishop Varlaam of Chernovtsy and Bukovina visited the church in Nizhnie Lukavtsy Village, Vizhnitsa District. Parishioners and members of the church council cordially welcomed the Vladyka; Archpriest Simeon Smolyak, the rector, delivered the salutatory address. The archpastor preached on the theme of the Gospel lesson. The local choir sang prayerfully during the divine service. As they came up to receive the Vladyka's blessing the worshippers thanked him warmly for the spiritual joy they had received.

That same day, Bishop Varlaam read the Akathistos to the Iberian Icon of the Mother of God in the Church of St. Parasceve in Vizhniesk village, where he was solemnly met by the members of the church council. The archpastor thanked the parishioners for their care of the church and for keeping it in good order.

On May 9, the Wednesday of the 3rd week after Easter, Bishop Varlaam celebrated Divine Liturgy in the Cathedral Church of St. Nicholas.

After the Liturgy, the Vladyka, together with the cathedral clergy and clerics from other parishes, conducted the Great Panikhida for the soldiers who had laid down their lives for the Motherland on the field of battle.

Afterwards a moleben was said and "Many Years" sung.

An Archpastor's Jubilee. Bishop Varlaam of Chernovtsy and Bukovina turned fifty in 1979. On May 13, 1979, the 4th Sunday after Easter of the Paralytic, Bishop Varlaam celebrated Divine Liturgy in the Cathedral Church of St. Nicholas in Chernovtsy and delivered a sermon on the Gospel lesson. After the thanksgiving moleben, Vladyka Varlaam was congratulated by the dean, Hegumen Nikanor, on behalf of the clergy and parishioners of the cathedral church and Archpriest Vasily Kalutsky, Secretary of the Chernovtsy Diocesan Administration, read the congratulatory letter from the clergy and laity of the Chernovtsy Diocese.

His Grace delivered an address on the gre-



Archbishop Iosif of Ivano-Frankovsk and Kolomyia celebrating Divine Liturgy in the Dormition Cathedral Church in Ivano-Frankovsk on May 31, 1979, the Feast of the Ascension of Our Lord

importance and responsibility of archpastoral service. "Divine Grace," he said, "strengthens the hierarchy and gives them power to bear the burden of this lofty service of Christ's Church." The Vladyka thanked and blessed all those who congratulated him on his fiftieth birthday. Then "Many Years" was sung.

Ivano-Frankovsk Diocese In 1979, on the feasts of the Nativity of Christ, the Baptism of Christ, the Circumcision of Our Lord, and on Sundays, Archbishop Iosif of Ivano-Frankovsk and Kolomyia conducted divine services assisted by the cathedral clergy and delivered sermons in the Cathedral Church of the Dormition in the town of Ivano-Frankovsk. Archbishop Iosif delivered sermons on the words from the Psalm: *What shall I render unto the Lord for all his benefits toward me* (Ps. 116) as well as on the Apostle's words: *For here we have no continuing city but we seek one to come* (Heb. 13. 14). When he spoke of the hymn to the angels: *Glory to God in the highest, and on earth peace, good will toward men* (Lk. 2. 14) the archpastor said that peace among nations

must be established on earth and that hotbeds of wars must be eliminated.

On February 15, the Feast of the Presentation of Our Lord, His Grace assisted by the cathedral clergy celebrated Divine Liturgy, delivered a sermon and said the office for the blessing of candles in the cathedral church.

During Divine Liturgy on February 25, Meat-Fare Sunday, Archbishop Iosif ordained Deacon D. Koterlin presbyter in the cathedral church. After the Prayer Before the Ambo, Vladyka Iosif delivered a sermon on Christ's call to be a priest.

During Lent, His Grace also conducted services in the cathedral church.

At some services, with the blessing of Archbishop Iosif, the sermons were preached by Archpriest Vladimir Dorosh, Secretary of the Diocesan Administration.

Khmelnitsky Diocese On April 23, 1979, Easter Monday, Bishop Agafangel of Vinnytsa and Bratslav, administrator ad interim of the Khmelnitsky Diocese, celebrated Divine Liturgy in the Church of the Protecting Veil in Khmelnitsky.

On June 11, Holy Spirit Day, Bishop Agafangel celebrated Divine Liturgy in the same church.

Minsk Diocese The meeting of the clergy of the Gomel Region was held on Monday, February 26, 1979.

At noon, the clergymen arrived at the Church of St. Nicholas. Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, was welcomed by the superintendent dean, Archpriest V. Kopychko, Rector of the Church of St. Nicholas. He entered the church to the singing of the troparion to St. Nicholas.

Metropolitan Filaret read a paper in which he said that a pastor should be a true Christian and an earnest defender of the Orthodox Faith, that he should be a devoted son of his people, and always ready to fulfil his patriotic duty.

The Vladyka called on the clergy to love their church, to see that order was kept in their parish, to raise their educational level and follow the latest developments in science and culture.

Metropolitan Filaret related about the work of the Christian Peace Conference and acquainted the clergy with the tasks facing the CPC and with problems of peacemaking. He stressed that today great responsibility rests upon those who have been called by God to be the sons of peace and that they must exert their effort for peacemaking.

After Metropolitan Filaret the floor was taken by A. N. Yatchenko, the representative of the

Council for Religious Affairs in the Gomel Region. He emphasized the patriotism and civic spirit of the diocesan clergy. The representative of the Council for Religious Affairs expressed gratitude to Metropolitan Filaret, as the administrator of the diocese, and to Archpriest V. Kopychko, his secretary, for regional affairs.

Then the Vladyka gave comprehensive answers to numerous questions put to him about the holding of occasional offices under present-day conditions. The superintendent dean of the Gomel Church Region thanked Vladyka Filaret on behalf of all those present.

Mukachevo Diocese On February 15, 1979, the Feast of the Presentation of Our Lord, Bishop Savva of Mukachevo and Uzhgorod celebrated Divine Liturgy in the Dormition Cathedral Church in Mukachevo, and afterwards he blessed the candles.

On February 25, Meat-Fare Sunday, of the Last Judgement, Bishop Savva celebrated Divine Liturgy in the Ascension Convent in Chumalevo Village. It was the first service conducted by the Vladyka in the Chumalevo convent. He was assisted by Archpriest Nikolai Logoida, Secretary of the Mukachevo Diocesan Administration, and Archpriest Feodor Chekhovsky, a staff member of the administration, as well as the convent clergy: Hieromonk Sergiy Gangur, the father confessor, and Hieromonk Petr Paduraru. At the Lesser Entrance, Bishop Savva with the blessing of His Holiness Patriarch Pimen raised Hieromonk Sergiy Gangura to the rank of hegumen. At the end of the Liturgy, the Vladyka delivered a homily on the theme of monastic life. After the singing of "Many Years", the nuns came up to the archpastor to receive his blessing.

During the first week of Lent, Vladyka Savva officiated at divine services in the Domestic Chapel of St. Sabbas the Sanctified. On Monday, Tuesday, and Thursday, Bishop Savva read the Penitential Canon of St. Andrew of Crete in the cathedral church, and on Wednesday March 7, in the Mukachevo convent.

On March 11, the 1st Sunday in Lent, the Triumph of Orthodoxy, His Grace conducted services in the Mukachevo convent. The sermon on Holy Orthodoxy was preached by Archimandrite Vasilii Pronin.

On April 1, the 4th Sunday in Lent, Bishop Savva consecrated the altar and celebrated Divine Liturgy in the Ascension Church in Velikie Lazy Village, Uzhgorod District. In the grounds of the church, Vladyka was met by the members of the church council, and inside—by the rector, Archpriest Nikolai Ivan. After the Gospel les-

son, Archpriest Albert Oros delivered a homily. At the end of the Liturgy, Vladyka Savva delivered an exhortation. Afterwards, "Many Years" was sung.

On April 8, the 5th Sunday in Lent, Bishop Savva consecrated the altar and celebrated Divine Liturgy in the Church of the Resurrection in Korolyovo Village, Vinogradov District, where the church was crowded with worshippers. The archpastor was met in the churchyard by members of the church council and inside, he was welcomed by the rector, Archpriest Georgiy Fedin. The sermon was preached by Father Georgiy Dovganinets. At the end of the Liturgy, Bishop Savva delivered a sermon on the significance of the church for the believer. Then "Many Years" was sung.

From April 16 to 19, Holy Week, and on April 21, Holy Saturday, Bishop Savva officiated at divine services in the domestic chapel.

On April 23, Easter Monday, Bishop Savva conducted services in the Cathedral of the Exaltation of the Holy Cross in Uzhgorod. Crowds of worshippers came to the service. At the end of the Liturgy, Bishop Savva delivered a sermon on the Resurrection of our Lord Jesus Christ. On April 24, Easter Tuesday, Bishop Savva officiated at services in the St. Nicholas Convent in Mukachevo. The sermon was preached by Archpriest Nikolai Logoida.

On April 29, the 2nd Sunday after Easter, in St. Thomas the Apostle, the Vladyka consecrated the altar and celebrated Divine Liturgy in the Ascension Church in Novoselitsa Village, Terebovlia District, where Father Nikolai Gusar is rector. During the Lesser Entrance, Bishop Savva bestowed a patriarchal award—a palitsa—upon Hegumen Veniamin Roman. Father Vasilii Roshko preached after the Communion Verse. At the end of the Liturgy, the Vladyka delivered an exhortation on the significance of the church. Afterwards "Many Years" was sung.

Odessa Diocese

On June 11, 1979, Holy Spirit Sunday, Metropolitan Sergiy of Odessa and Kherson celebrated Divine Liturgy in the Cathedral of the Holy Spirit in Kherson, where the dean is Archpriest Vsevolod Stashenko. The majestic cathedral, festively decorated with greenery, was filled with worshippers. At the pealing of bells the members of the clergy and the church council welcomed His Eminence the Metropolitan. The choir directed by the precentor Zoya Ponomar sang during the Liturgy.

At the Lesser Entrance the clerics of the Kherson Region were honoured with patriarchal and archpastoral awards. Metropolitan Sergiy delivered a brief address to the recipients and called



Metropolitan Sergiy of Odessa and Kherson delivering a sermon in the Holy Spirit Cathedral in Kherson on Holy Spirit Day, June 11, 1979

them to bear worthily the lofty vocation of priesthood. After the Gospel reading he delivered a sermon.

During the Liturgy Vladyka Sergiy ordained deacon Dimitriy Mikhavkiv presbyter and Reader Grigoriy Sherstyuk deacon.

After the procession round the church "Many Years" was sung.

Poltava Diocese On June 17, 1979, the 1st Sunday after Pentecost, of All Saints, Archbishop Feodosiy of Poltava and Kremenchug visited the Church of All Saints in the town of Gadyach. The faithful and members of the church council, led by the rector and perintendent dean, Archpriest Aleksandr Ivavich, joyously welcomed their archpastor.

Divine Liturgy was celebrated by Archbishop Feodosiy assisted by the clergy of the Gadyach deanery. The Vladyka preached during the Liturgy and afterwards presented the rector, Archpriest Aleksandr Ivanovich, with a patriarchal award—the Order of St. Vladimir, 3rd Class.

After the procession round the church and the singing of "Many Years", the archpastor blessed the worshippers.

Simferopol Diocese

From March 27 to April 4, 1979, His Eminence Archbishop Paul of Karelia and All Finland and Lauri Kokkonen, the Finnish playwright, rested in Yalta. His Eminence Archbishop Paul was accompanied by Archpriest Pavel Krasnotsvetov, Superintendent Dean of the Patriarchal Parishes in Finland and Dean of the Cathedral of St. Vladimir in Leningrad.

On Saturday, March 31, His Eminence Archbishop Paul with those accompanying him and Archbishop Leontiy of Simferopol and the Crimea attended All-Night Vigil in the Cathedral of St. Aleksandr Nevsky. The distinguished guests were welcomed by the dean, members of the church council and the worshippers holding lighted candles. The All-Night Vigil was led by Archpriest Pavel Krasnotsvetov.

On April 1, the 4th Sunday in Lent, the archpastors were met by numerous worshippers holding lighted candles and the dean delivered an address of welcome. Divine Liturgy was led by His Eminence Archbishop Paul. The choir under Precentor G. N. Kharitonov sang prayerfully with great spiritual exultation.

After the Liturgy, Archbishop Leontiy greeted the Primate of the Autonomous Orthodox Church in Finland.

In response, His Eminence Archbishop Paul expressed his gratitude for the prayers and the opportunity to celebrate together, in the presence of the worshippers, Divine Liturgy, the common service of thanksgiving to the Lord. Vladyka Paul blessed the worshippers, the protodeacon led the singing of "Many Years".

Between April 23-26, on Easter Week, West German pilgrims of the Roman Catholic Church headed by Monsignor Albert Rauch stayed in Yalta.

On April 24, Easter Tuesday, the guests attended the divine service conducted by Archbishop Leontiy in the Cathedral of St. Aleksandr Nevsky. The faithful of Yalta warmly welcomed the archpastor and the guests. The dean greeted Vladyka Leontiy and the guests were given kulichi, paskhi and flowers.

After the Gospel lesson, Archbishop Leontiy read out the Easter Message of Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine. The guests took part in the festal procession, thrice round the church.

Archbishop Leontiy expressed his joy at the prayerful communion with the representatives of the Roman Church in the days of Holy Easter. "Such communion," he said, "is blessed by the Risen Lord Jesus Christ, and it promotes mutual understanding and the establishment of peace on earth."

In his response, Monsignor Albert Rauch spoke about the significance of united faith in Christ the Saviour and communion at the Holy Supper; then he congratulated the worshippers on Holy Easter.

Patriarchal Parishes in the USA

On February 11, 1979, the Sunday of the Publican and Pharisee, Bishop Irinei of Serpukhov, Administrator of the Patriarchal Parishes in Canada and ad interim in the United States, celebrated Divine Liturgy in the Church of the Three Holy Hierarchs in Garfield, New Jersey, assisted by Father Basil Micek, the rector, and Archpriest David Abramtsev.

A banquet was held in the parish house. Among the guests were Archpriest Arkadiy Tyshchuk, Dean of the St. Nicholas Cathedral in New York and Dean of the Representation of the Patriarch of Moscow in New York, as well as Archpriest Dennis Havriliak, Dean of the Sts. Peter and Paul Cathedral in Passaic and Superintendent Dean of the Patriarchal Parishes in the State of New Jersey.

On February 12, the Feast of the Three Holy Hierarchs, and on February 14, the eve of the Feast of the Presentation of Our Lord, Bishop Irinei attended the services in the Cathedral of St. Nicholas in New York, where, on the following day, he celebrated Divine Liturgy.

On February 15, there was a meeting of the clergy of the deanery of the patriarchal parishes in the State of New Jersey in the same cathedral. Bishop Irinei participated in the meeting where discussed the current issues of the parishes in connection with the coming Lent.

In the evening, Bishop Irinei was received by His Beatitude Theodosius, Archbishop of New York, Metropolitan of All America and Canada, Primate of the Autocephalous Orthodox Church in America. Vladyka Irinei was accompanied by Archpriest Arkadiy Tyshchuk and Protodeacon Nikolai Dmitriev.

On the Sunday of the Prodigal Son, February 18, Bishop Irinei celebrated Divine Liturgy in the Cathedral of St. Nicholas.

On Universal Parental (Meat-Fare) Saturday, February 24, Bishop Irinei celebrated Divine Liturgy in the Church of St. Nicholas in Brookside, Alabama, whose rector is Father Benedict Talala.

On February 25, Meat-Fare Sunday, of the Last Judgement, Bishop Irinei celebrated Divine Liturgy in the Church of St. Gregory of Nazianzus in the town of Tampa, Florida. At the Lesser Entrance, Bishop Irinei awarded Father David Melligan with an epigonation.

On his way back from Florida to New York, Bishop Irinei visited the parish in Burgaw, North Carolina, on February 27. In the Church of Sts. Peter and Paul, Bishop Irinei held a moleben for the Chief Apostles and delivered a sermon; afterwards he had a talk with the parishioners.

On March 4, Cheese-Fare Sunday (Forgiveness Sunday), Bishop Irinei conducted services in the Cathedral of St. Nicholas.

From March 5 to 11, the first week in Lent, Bishop Irinei officiated in the Cathedral of St. Nicholas.

On March 11, the 1st Sunday in Lent, the Triumph of Orthodoxy, Bishop Irinei celebrated Divine Liturgy in the Church of St. George in Bayside, New York.

In the evening, Bishop Irinei officiated Vespers in the Church of the Three Holy Hierarchs in Garfield, New Jersey, assisted by the clerics from the Deanery of New Jersey—Archpriest Arkadiy Tyshchuk; Archpriest Dennis Havriliak; Archpriest George Burdykoff, Rector of St. John the Baptist Church in Singac; Archpriest Emil Minkovich, Rector of Sts. Peter and Paul Church in Elizabeth; Archpriest David Abramtsev.

sew; Archpriest Constantine Costello, Rector of the Church of the Exaltation of the Holy Cross in Hackettstown; Father Michael Lesko, Rector of St. Nicholas Church in Wilkes-Barre; Father John Kassatkin; Father Basil Micek; Protodeacon Nikolai Dmitriev.

On March 18, the 2nd Sunday in Lent, Bishop Irinei celebrated Divine Liturgy in the Cathedral of Sts. Peter and Paul in Passaic, New Jersey, assisted by its dean, Archpriest Dennis Havriliak, and Archpriest David Abramtsev.

In the evening, Bishop Irinei officiated at Great Vespers in the same church with all the clerics of the Deanery of New Jersey. Vladyka Irinei delivered an homily on the following words from the Gospel: *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life* (Jn. 3. 16).

On March 22, the Feast of the Forty Martyrs of Sebastea; on March 25, the 3rd Sunday in Lent, of the Veneration of the Life-Giving Cross; and on March 30, the Friday of the 4th week in Lent, Bishop Irinei conducted services in the Cathedral of St. Nicholas.

In the evening of March 25, Bishop Irinei officiated at Great Vespers in the Church of the Exaltation of the Holy Cross in Hackettstown, New Jersey, assisted by all the clerics of the deanery. Vladyka Irinei preached a sermon on the significance of the Lord's Cross for the Christian.

On March 26, Bishop Irinei received Archpriest Vitaliy Politylo, of the Lvov Diocese, in his residence attached to the Cathedral of St. Nicholas. In the evening, Bishop Irinei together with some clerics from the patriarchal parishes assisted His Beatitude Theodosius, Archbishop of New York, Metropolitan of All America and Canada, at the moleben held on the occasion of the centenary of the death of St. Innokentiy, Metropolitan of Moscow, the Apostle and Enlightener of America and Siberia, in the Cathedral of the Protecting Veil in New York. Protopresbyter Alexander Schmemann preached a sermon.

On April 1, the 4th Sunday in Lent, Bishop Irinei celebrated Divine Liturgy in the Church of the Kazan Icon of the Mother of God in San Diego, California; Father Roman Merlos is its rector. The moleben was held on the occasion of the centenary of the death of St. Innokentiy of Moscow.

On April 3, Bishop Irinei arrived in San Francisco. Bishop Mark of Ladoga, Dean of the Cathedral of St. Nicholas in San Francisco, met him at the airport.

On April 5, the Thursday of the 5th week in Lent, Bishop Irinei assisted by Hegumen Andrei

Urusov celebrated the Liturgy of the Presanctified Gifts in the Domestic Chapel of All the Saints Who Shone Forth in the Land of Russia in Trail, Oregon.

On April 7, the Feast of the Annunciation of the Mother of God, Bishop Irinei celebrated Divine Liturgy in the Church of Christ the Saviour in Berkeley where the rector is Archpriest Svetozar Yuranovich.

In the evening of the same day, Bishop Irinei attended the All-Night Vigil conducted by Bishop Mark of Ladoga in the Cathedral of St. Nicholas in San Francisco.

On April 8, the 5th Sunday in Lent, Bishop Irinei celebrated Divine Liturgy in the same cathedral. The Vladyka was assisted by Archpriest Svetozar Yuranovich and Father John Birch. Bishop Mark received Holy Communion. The choir under Precentor Feodor Serafimovich Strelkov sang prayerfully.

A banquet was given in the cathedral hall. Bishop Irinei and Bishop Mark exchanged greetings. Bishop Irinei had a talk with the parishioners of the cathedral in San Francisco.

On April 11, the Wednesday of the 6th week in Lent, Bishop Irinei celebrated the Liturgy of the Presanctified Gifts in the same cathedral.

On April 15, the 6th Sunday in Lent, Palm Sunday, the Feast of the Entry of Our Lord into Jerusalem, Bishop Irinei celebrated Divine Liturgy, and officiated at All-Night Vigil on the eve, in the Cathedral of St. Nicholas in New York.

In the evening, Bishop Irinei conducted evening service in the Cathedral of Sts. Peter and Paul in Passaic. Members of the Federation of the Russian Orthodox Clubs in New Jersey, both the clergy and laity, attended the service.

Vladyka Irinei took part in the meeting of the members of the Federation of the Russian Orthodox Clubs and talked with its members.

During Holy Week, Bishop Irinei conducted services in the Cathedral of St. Nicholas.

During services in the Cathedral of St. Nicholas and at some services in other churches, Bishop Irinei was assisted by Archpriest Arkadiy Tyshchuk, dean of the cathedral, and Father John Kassatkin and Protodeacon Nikolai Dmitriev both of the cathedral.

Tashkent Diocese

On January 6, 1979, Christmas Eve, Archbishop Varfolomei of Tashkent and Central Asia, conducted Divine Liturgy and, on the eve, the evening service in the Cathedral Church of the Dormition in Tashkent.

On Christmas Day, His Grace celebrated

Divine Liturgy assisted by the local and superannuated clerics in the cathedral church. Two choirs sang conducted by Precentor V. V. Doroshenko and Father Dimitriy Goshchuk.

During the Liturgy, Vladyka Varfolomei ordained Deacon Sergiy Belyaev presbyter, then he exhorted the newly-ordained priest.

On December 8, the Synaxis of the Most Holy Mother of God, Archbishop Varfolomei celebrated Divine Liturgy in the Church of St. Aleksandr Nevsky at the city cemetery.

On January 9, the Feast of St. Stephen the Protomartyr, Vladyka Varfolomei conducted Divine Liturgy and, on the eve, All-Night Vigil in the Holy Trinity Church in Tashkent. After Liturgy, the archpastor preached a homily calling on believers to live and work as Christians, to care for the good appearance of their church, to pray for peace among themselves and all men, and for the salvation of their souls for eternal life. Then the Vladyka proffered the cross to kiss to all the worshippers.

On the Sunday of the Prodigal Son, February 18, the patronal feast of the Church of the Icon of the Mother of God "Seeking of the Lost" in Yangiyul, Tashkent Region, Vladyka Varfolomei conducted Divine Liturgy and, on the eve, All-Night Vigil there assisted by the city clergy. The archpastor was met joyously by the numerous worshippers. During the service he congratulated the parishioners on their patronal feast and wished them success in their work for the good of their Motherland and for the cause of strengthening peace throughout the world.

On March 2, the Feast of the Martyr St. Ermogen, the Patriarch of Moscow and All Russia, Archbishop Varfolomei celebrated Divine Liturgy in the Church of St. Ermogen in Tashkent.

On April 22, Easter Sunday, His Grace conducted the Easter Midnight Service, Matins and Divine Liturgy in the cathedral church assisted by the local and superannuated clerics. Pilgrims from the Autonomous Orthodox Church of Japan were present during the services. The leader of the pilgrims, Archpriest Iakov (Yoshio) Hibi, rector of the Orthodox church in Kyoto, took part in the services; he read the Gospel in Japanese.

His Grace Varfolomei presented the guests to the congregation. In the last century, he said in his address of greeting, our compatriot, St. Nikolai the Apostle of Japan (Archbishop Nikolai Kasatkin) preached the Christian faith in Japan and converted many. His apostolic labours, with the help of the Holy Spirit, gave birth to the Orthodox Church in Japan.

He spoke further about the suffering of the peace-loving people of Japan because of the A-bombs in Hiroshima and Nagasaki. Until now the children and grandchildren of the victims are suffering. The people of our country, just as of Japan, know what horrible tragedies wars cause mankind.

Therefore we are united by a common desire for peace, love and friendship, he said. Our Saviour brought peace to men and the truth. All men on our planet should strive for peace, so that the tragedy of Hiroshima and Nagasaki is never repeated on earth again.

"On the Feast of Christ's Resurrection," I concluded, "we are happy to greet our distinguished guests from Japan and wish them and in their persons all the people of Japan, happiness and prosperity, so that peace and friendly relations between our Churches and countries continue for ever."

In response Archpriest Iakov Hibi thanked warmly Archbishop Varfolomei for his cordial words and the great joy of common prayer. He also thanked His Holiness Patriarch Pimen for the opportunity to learn about the life in the Russian Orthodox Church.

"We shall carry back in our hearts," said Father Iakov, "your love, kind wishes and friendly feelings. We shall tell our people of that we have seen and heard: your crowded churches, your beautiful cities with unique monuments, your industrious and peace-loving people who fill our hearts with admiration. We shall pray always that the Lord may strengthen Christian love in our hearts and establish peace on earth."

At the Lesser Entrance, Archbishop Varfolomei presented the ecclesiarch of the cathedral Archpriest Vladimir Kondratenko, with a patriarchal award, an ornamented cross. After the Liturgy, the Vladyka blessed the kulichi and paskhi.

On April 23, Easter Monday, Vladyka Varfolomei conducted Divine Liturgy and, on the eve, Easter Vespers and Matins in the Church of St. Aleksandr Nevsky in Tashkent.

On April 27, Easter Friday, the Feast of the Icon of the Mother of God "Life-Bearing Source," Archbishop Varfolomei conducted Divine Liturgy and the blessing of water and, on the eve, the evening service in the Holy Trinity Church in Tashkent. There is a deeply venerated icon of the Mother of God "Life-Bearing Source" in this church to which the believers turn in prayer for the grace of consolation.

At all the Easter services, the Vladyka read out the Patriarch's Easter Message, preached and exchanged coloured eggs with everyone.



Bishop Agafangel of Vinnitsa and Bratslav with clerics after the divine service in the Dormition Church in Zhdanovo Village, Shargorod District, Vinnitsa Region

Proclaiming the great joy of the Resurrection of Christ to the clergy and laity, the archpastor conducted the Easter and festal services in other churches of the diocese as well.

On May 6, the Feast of St. George the Victorious, the patronal feast of the church in Chirchik, Tashkent Region, the Vladyka led the festal service there.

On May 20, the 5th Sunday after Easter, of the Samaritan Woman, Archbishop Varfolomei officiated in the Church of the Kazan Icon of the Mother of God in Kokand (Uzbek SSR); on May 22, the Feast of the Translation of St. Nicholas's Relics, in the Church of St. Sergiy of Radonezh in Ferghana (Uzbek SSR); on May 27, the 6th Sunday after Easter, of the Blind Man, in the Church of the Prophet Elijah in Kyzyl-Kiya (Kirghiz SSR); on May 30 and 31, the Ascension of Easter and Ascension Day, Vladyka Varfolomei officiated in the Church of St. Michael the Archangel in Osh (Kirghiz SSR); on June 3, the 7th Sunday after Easter, in the Church of the Dormition in Dzhalaal-Abad (Kirghiz SSR).

In all the parishes, the archpastor invoked God's blessing upon the worshippers, took interest in the condition of the parishes, the relations among the clergy, the members of the church council and parishioners. Everywhere he went, the Vladyka called on the parishioners

to lead a worthy Christian life, to work to enrich our nation, and to serve the cause of peace to the best of their ability. He spoke with enthusiasm about the great peacemaking of the Russian Orthodox Church under her Primate, His Holiness Patriarch Pimen.

The faithful welcomed their archpastor with joy, thanking him for his prayers and exhortations.

Vinnitsa Diocese On May 22, 1979, the Feast of the Translation of the Relics of St. Nicholas the Miracle Worker, Bishop Agafangel of Vinnitsa and Bratslav celebrated Divine Liturgy in the Dormition Church in Zhdanovo Village, Shargorod District, Vinnitsa Region. Clerics, members of the church council and numerous parishioners solemnly met the archpastor and the rector, Archpriest Valeriy Goncharuk, delivered the address of welcome. The Vladyka preached on the holy life of St. Nicholas the Miracle Worker, a life Christians should imitate.

The Liturgy was attended by Father Antony Chomicki, rector of the Roman Catholic church in Zhdanovo Village, and his guest, Father Roman Dzwonkowski, professor at the Lublin University in Poland. After the Liturgy, Bishop Agafangel and Father Antony Chomicki exchanged greetings addresses.

Afterwards Vladyka Agafangel visited the common grave of the soldiers in Zhdanovo Village and said a prayer for the repose of their souls.

At the festal repast were Bishop Agafangel; Archpriest Vasily Rishko, secretary of the diocesan administration; Archpriest Valeriy Goncharuk, the rector; and other Orthodox clerics as well as Father Antony Chomicki; the Rev. Prof. Roman Dzwonkowski; Father Bronyslaw Bernatski, rector of the Roman Catholic church in the town of Bar, Vinnitsa Region; and Father Kazimierz Zylis, rector of the Roman Catholic church in Vinnitsa. Bishop Agafangel, Father Antony Chomicki and Father Roman Dzwonkowski exchanged greetings.

On May 27, the 6th Sunday after Easter, of the Blind Man, Bishop Agafangel celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Church of the Nativity of the Blessed Virgin in Chapaevka Village, Bershady District, Vinnitsa Region, where the rector is Archpriest

Ioann Danchenko. The archpastor was met joyously by numerous worshippers.

During All-Night Vigil, the Vladyka anointed with holy oil the believers and blessed them, and at the Liturgy, His Grace preached on the theme of the feast.

On May 31, the Feast of the Ascension of Our Lord, Bishop Agafangel celebrated Divine Liturgy in the Cathedral Church of the Nativity of the Blessed Virgin in Vinnitsa. The Liturgy was attended by Father Kazimierz Zylis (Roman Catholic).

On June 3, the 7th Sunday after Easter, His Grace Agafangel celebrated Divine Liturgy and on the eve, conducted All-Night Vigil in the Church of the Protecting Veil in the town of Chechelnik, Vinnitsa Region, where the rector is Archpriest Petr Storchak.

Before the Liturgy, Bishop Agafangel consecrated the new altar and the church after its restoration.



Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Bishop Ioann of Zhitomir and Ovruch and Archbishop Damian of Volyn and Rovno at the head of the festal procession of clerics, nuns and laymen at the Korets Convent of the Holy Trinity, June 14, 1979

The procession round the church was followed by the singing of "Many Years". The Vladyka thanked the rector for his diligent service and called upon the believers to be faithful to Christ and loyal to their Motherland.

On other feasts and Sundays, His Grace officiated at divine services in the cathedral church as well as in the Domestic Chapel of St. Macarius at the hierarchal residence in Vinnitsa.

Volyn Diocese On June 14, 1979, Thursday, following the Holy Trinity Day, the Korets convent celebrates annually the feast of the grace-bestowing Korets Icon of the Mother of God, "Warrantress of the Sinful". Metropolitan Filaret of Kiev and Galich, Patriarchal Nuncio to the Ukraine, arrived for the feast.

To the pealing of bells, His Eminence was welcomed in the church porch by Hegumenia Natalia, the mother superior of the convent, the nuns, clerics and a large number of the faithful.

Metropolitan Filaret officiated at All-Night Vigil together with Archbishop Damian of Volyn and Rovno, Bishop Ioann of Zhytomir and Lviv, and many other clerics.

During the All-Night Vigil, according to the convent's tradition, the lity was held as the procession went round the church.

At Matins the Akathistos to the "Warrantress of the Sinful" was sung antiphonally in front of the revered icon by the priests and the two choirs of nuns. After the Polyeleos, Metropolitan Filaret blessed the clerics, the nuns and the faithful with holy oil.

Following the evening service, the molebens with akathistoi were held and the evening and morning offices for those preparing for Holy Communion were read.

Early Divine Liturgy was conducted at 5 a.m. A solemn welcome was given to His Eminence and Their Graces before the late Liturgy. The convent's priest, Archpriest Iosif Bogachenko delivered a welcoming address inside the church.

The hierarchs concelebrated Divine Liturgy assisted by Archpriest Nikolai Vintsukevich and the peripatetic deans of the Church district—Archpriest Yaroslav Antonyuk of the Korets Church District, Archpriest Rostislav Trepachuk of the Ostrog Church District, Archpriest Pavel Pavlovich of the Sarny Church District, Archpriest Nikolai Yaroshchuk of the Zdolbunov Church District and many other clergymen.

The Vladyka Exarch, presented certain priests with patriarchal and archpastoral awards and after the prayer "Blessed be the Name of the Lord" spoke about the veneration of the Mother of God in accordance with the Holy Scriptures

and of how the Saviour's Mother is venerated by all Christians, whether Orthodox, Roman Catholics or Protestants.

The archpastors, all the priests, deacons and the believers who had arrived for the feast not only from the Rovno and Volyn regions but from many others as well, participated in the procession round the church. After the procession "Many Years" was sung.

Yaroslavl Diocese On January 14, 1979, the 30th Sunday after Pentecost, before Epiphany, the Feast of the Circumcision of Our Lord, Metropolitan Ioann of Yaroslavl and Rostov turned 70.

His Holiness Patriarch Pimen sent the following telegram: *My cordial congratulations to Your Eminence on your 70th birthday. May you enjoy good health and receive God's help in your archpastoral labours. Patriarch Pimen.*

On the day of the feast, Metropolitan Ioann conducted services in the cathedral church. Numerous believers and clergymen of the Yaroslavl Diocese, who had come for the service, cordially congratulated the Vladyka on his 70th birthday.

Congratulations addressed to His Eminence arrived from many venerable archpastors that day.

April 13 (March 31), Friday of the 6th week in Lent, the Feast of St. Innokentiy the Metropolitan of Moscow, was the centenary of the saint's death.

Metropolitan Ioann celebrated the Liturgy of the Presanctified Gifts in the Domestic Chapel of St. Innokentiy of Moscow; he was assisted by Archpriest Boris Stark and other clerics. "Many Years" was sung after.

On Easter Tuesday, April 24, as well as on May 6, the 3rd Sunday after Easter, of the Holy Myrrhophores, the Feast of St. George the Victorious, the Great Martyr, Metropolitan Ioann celebrated Divine Liturgy in the Church of the Holy Cross and the Mother of God in Yaroslavl.

On Easter Friday, April 27, the Feast of the Icon of the Mother of God "The Life-Bearing Source", Metropolitan Ioann conducted Divine Liturgy in the Holy Trinity Church in the village of Pakhna and awarded Archpriest Mikhail Krasnotsvetov, the rector, a palitsa (a patriarchal award).

On May 22, the feast of the Translation of the Relics of St. Nicholas the Miracle Worker, Metropolitan Ioann celebrated Divine Liturgy in the Church of St. Nicholas in Rostov Veliki in the presence of a large number of worshippers.

Vladyka Ioann bestowed a palitsa (a patriarchal award) on the rector, Archpriest Vladimir



Metropolitan Ioann of Yaroslavl and Rostov with clerics at the thanksgiving moleben in the Cathedral Church of the Feodorovskaya Icon of the Mother of God in Yaroslavl, December 24, 1979.

Sachivko, Superintendent Dean of the Rostov Church District. The archpastor noted Father Vladimir's exemplary service as a pastor and after the divine service blessed the worshippers.

On June 16, the Feast of the Translation of the Relics of the Orthodox Prince St. Dimitriy from Uglich to Moscow, Metropolitan Ioann celebrated Divine Liturgy in the Church of St. Dimitriy in Uglich. During the service, a pectoral cross (a patriarchal award) was bestowed upon Father Boris Balashov, the rector of the church and Su-

perintendent Dean of the Uglich Church District. During the Hours, Reader Aleksey Govorov was blessed hypodeacon.

At the services in all the churches, Metropolitan Ioann delivered sermons on the feast themes. The clerics and worshippers welcomed their archpastor most cordially.

On other Sundays and feast days His Excellency conducted services in the cathedral church as well as in the domestic chapel.

CHRONICLE

(Continued from p. 11)

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On October 16, 1979, the Department of External Church Relations was visited by a delegation from the Christian Peace Exchange Committee of Japan headed by Masahiro Seko. Assisted by the Prague CPC Headquarters the delegation was on a tour of socialist countries: USSR, GDR, CSSR, PPR and PRB.

The Japanese delegates were received by Hegumen Iosif Pustoutov, a staff member of the DECR.

On October 24, 1979, His Excellency Hans-Georg Wieck, Ambassador of the Federal Republic of Germany to the USSR, held a reception in honour of the new cultural advisor of the embassy, Hermann Grundel. Among those invited were Bishop Iov of Zaraisk, Deputy Head of the Department of External Church Relations of the Moscow Patriarchate; Archimandrite Grigoriy Chirkov, secretary to the Metropolitan of Krutitsy and Kolomna, and P. A. Kutepov, a staff member of the DECR.



THE ICON "SYNAXIS OF THE SAINTS OF TVER"

**ON THE FIRST FEAST
OF THE SYNAXIS
OF THE SAINTS OF TVER
(July 14-15, 1979)**



The Cathedral Church of the Holy Trinity [also known as "The White Trinity", 16th century] in Kalinin (top) Archbishop Aleksi of Kalinin and Kashin celebrating Divine Liturgy in the cathedral church on July 15, 1979 (centre)



The festal procession round the cathedral church after the Divine Liturgy (bottom)

Archbishop Aleksi with clerics and laymen at the entrance of the cathedral church (top right)

Singing "Many Years" after the festal procession (bottom right)





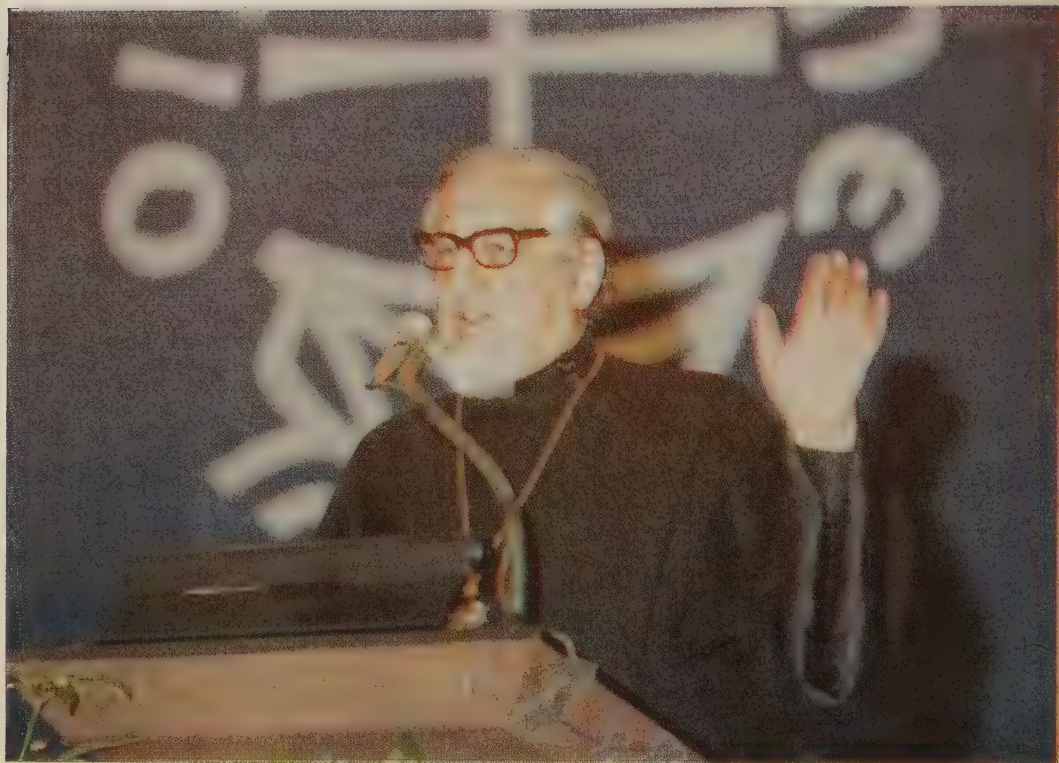
THE PRESENTATION OF THE BLESSED VIRGIN IN THE TEMPLE

(An 18th century icon)



The Patriarchal Cathedral of the Epiphany, July 21 [8], 1979. The jubilee celebrations of the Kazan Icon of the Mother of God, which appeared in 1579 in Kazan. His Beatitude Pope and Patriarch Nicholas VI of Alexandria and His Holiness Patriarch Pimen before the revered Kazan Icon of the Mother of God (see p. 16)

THE WORLD CONFERENCE ON FAITH, SCIENCE AND THE FUTURE



Protopresbyter Prof. Vitaliy Borovoi (Russian Orthodox Church) speaking at the World Conference on Faith, Science and the Future. Below: Dr. T. Sabev, professor at the Sofia Theological Academy; Dr. A. S. Buevsky, Secretary of the Department of External Church Relations of the Moscow Patriarchate, and Bishop Dometian of Znepolye, Administrator of the Akron Diocese

THE WORLD CONFERENCE ON FAITH, SCIENCE AND THE FUTURE



The World Conference on Faith, Science and the Future, sponsored by the World Council of Churches on July 12-24 in the USA. Bottom photo, right to left: Dr. Paul Gray, Chancellor of the Massachusetts Institute of Technology, Dr. Philip Potter, WCC General Secretary; Archbishop Kirill of Vyborg, Rector of the LTA; Dr. Claire Randall, General Secretary of the NCCC in the USA



His Holiness Patriarch Pimen with the group of pilgrims from the USA headed by Deacon Michael Roshan (Autocephalous Orthodox Church in America), August 21, 1979



The pilgrims from the Surozh Diocese (England) headed by Archpriest Sergiy Hakkel after the audience given by His Holiness Patriarch Pimen of Moscow and All Russia, September 3, 1979

Hegumenia SERAFIMA of the Zhabka convent

Hegumenia Serafima (secular name Evdokia Efimovna Chebotaeva), Mother Superior of the Zhabka Convent of the Ascension in the Kishinev Diocese, passed away on December 8, 1978.

She was born on March 1, 1906, in Bessarabia in the village of Vvedenskoe, now in the Odessa Region, into the pious family of Russian peasants. She finished a state school. On August 15, 1927, she went to live in the Borisov Convent (Tatarbunary District of the Izmail Region) where she worked as a baker of prosphorae and in the bakery until 1933, later she started painting icons.

On February 5, 1938, with the blessing of Bishop Dionisiy (Erkhan) of Izmail (1931-1940) the novice Evdokia was sent to the Convent of St. Epiphanius and in March 1942, she was made oikonomos of the convent.

From September 1951, she was under obedience as secretary in the Tabor Convent of the Kishinev Diocese. The Novice Evdokia was professed at the Zhabka Convent of the Ascension in 1953 and given the name of Serafima.

From January to May 1959, she was the acting mother superior of the Zhabka convent. On May 29 of the same year, with the blessing of His Holiness Patriarch Aleksiy, Mother Serafima was appointed superior of the convent.

For the Easter of 1961, Mother Serafima was raised to the rank of hegumenia and a pectoral cross was awarded to her by His Holiness Patriarch Aleksiy, and in 1967 through the representation of Metropolitan Nektariy Grigoriev (March 9, 1969), His Holiness Patriarch Aleksiy bestowed upon her an ornamented cross. On the recommendation of Archbishop Ionan of Kishinev and Moldavia, His Holiness Patriarch then conferred upon her a second ornamented cross for the Easter of 1974.

Hegumenia Serafima demonstrated genuine piety and wisdom while guiding the life and activities of the convent entrusted to her. She did her utmost to make the convent prosper.

Through diligent effort in the 17 years she was superior, Hegumenia Serafima had central heating installed in the living quarters of the convent, water mains laid on from a nearby spring, and a pump-house built. After the fire of 1974, the living quarters and household premises were rebuilt; the Cathedral of the Ascension underwent major repairs; the high stone wall round the convent was restored and a new stone fence



built round the cemetery; repairs were also carried out in the winter Church of St. Michael built in 1849 under Archimandrite Kassian.

The present mother superior of the convent, Mother Aleksandra Arseniy, was a faithful assistant of Hegumenia Serafima in all her labours and cares, formerly she was a secretary.

Hegumenia Serafima was noted for her nobility of soul and great tact. She could meekly edify anyone asking for edification and bear offences patiently. The mother hegumenia was loved and respected by nuns and monks, clerics and pilgrims, who came to the holy cloister.

The funeral service, with the blessing of Archbishop Ionan of Kishinev and Moldavia, was held on December 11, 1978, in the convent's Cathedral of the Ascension by Archimandrite Evgeniy Adam, the convent's confessor; Hegumen Iosif Gargalyk, the steward of the diocesan administration; Hegumen Feodosiy Doaga, a priest of the convent, assisted by Hierodeacon Zosima Bunduki of the Cathedral Church of the Great Martyr St. Theodore the Tyro in Kishinev.

The convent's choir and the parish choir from the village of Senatovka, near the convent, sang during the funeral service. Numerous parishioners of the convent came to bid their last farewell to the late mother superior.

Hegumenia Serafima was buried in the convent's graveyard beside the sisters who had departed to God earlier in the hope of eternal life.



Archpriest Galaktion Ivanovich Perepelitsa, superannuated cleric of the Diocese of Kharkov, passed away on December 10, 1978, in the city of Kharkov after a short illness in the 104th year of his life.

He was born on June 16, 1875, in Kharkov into the family of a clerk at one of the city hospitals and a former serf. The Perepelitsas had twins—a boy and a girl. The priest who baptized the infants, for lack of a female name for that day in the menologion, gave them the names of saints whose feasts were celebrated on the nearest date (June 22, Old Style), the martyrs Galaction and Juliania.

His parents nurtured in him deep faith and love for the House of God and divine services; Galaktion Perepelitsa's dream was to become a priest. In 1891, he finished the Kharkov Theological Seminary with honours and in 1893, he passed the examinations to teach in a parish school. He gave lessons in Scripture and church singing.

In 1904, Archbishop Arseniy (Bryantsev; † April 28, 1914) of Kharkov and Akhtyrka ordained him deacon to serve in the Church of St. John the Divine in the village of Velikaya Kamyshevka, Izyum District.

For his diligence as a teacher he was awarded a silver medal by the school board in 1910 and in 1915, a gold medal.

In 1917, he was ordained presbyter by Bishop Feodor (Lebedev; † 1919) of Starobelsk, Vicar of the Kharkov Diocese, and up to 1952 served in the parishes of the Kharkov Diocese. Father Galaktion was a faithful son of the Mother Church and in the years of the Renovationalists and other schisms, that tore apart the chiton of the Holy Church, he was a model of steadfast loyalty to the unity of the Holy Church.

In 1952, Father Galaktion was appointed ecclesiarch of the Annunciation Cathedral Church in Kharkov and diocesan confessor by Metropolitan Stefan (Protsenko; † October 6, 1960) of Kharkov and Bogodukhov.

On his 50th anniversary in holy orders he was honoured with a high patriarchal award—the mitre and the right to officiate Divine Liturgy with the Holy Doors open up to the Lord's Prayer and on his 100th birthday, he received a second ornamented cross. And after he was a 100 years old, Father Galaktion still went to the Annunciation Cathedral and took part in divine services.

Knowing that his end was approaching, Father Galaktion asked for the last rites two days before his death and Holy Unction was administered; he made his confession and received Holy Communion.

And so this starets departed in **the way of all the earth**. He accomplished great acts of faith; he was zealous in his service of God and man; he was humble and modest, warmly cordial to people, and he was full of human kindness and Christian love.

With the blessing of Archbishop Nikodim of Kharkov and Bogodukhov, Archpriest Vasilii Kayun of the cathedral church, together with other priests vested Father Galaktion and said the first panikhida. The body was laid out in the cathedral church where the clerics read the Gospel and the parishioners came to bid farewell to their beloved pastor.

On December 12, Archbishop Nikodim delivered an oration during Divine Liturgy. He spoke of Father Galaktion as a sincere labourer at the Lord's altar, a worthy example to be followed by the younger pastors of the Church. The Vladyka ex-

pressed his condolences to the relatives of the deceased and called on all those present to pray fervently for the repose of the soul of the departed cleric.

The funeral service was conducted by an assembly of the clergy of Kharkov's churches. The oration was made by Archpriest Antony Tsololo, precentor of the hierarchal cathedral choir.

Father Galaktion was buried in Kharkov.

* * *

Archpriest Adrian Nikolaevich Milkov, one of the oldest clergymen of the Yaroslavl Diocese, passed away on November 2, 1978, after a short illness.

He was born on March 18, 1895, in Troitskoe Village, Yaroslavl Gubernia, into the family of a deacon. He graduated from the Yaroslavl Theological Seminary in 1916 and later from the Demidov Lycée of Law in Yaroslavl. From 1921, he was a psalm-reader.



In 1927, he was ordained presbyter by Metropolitan Agafangel (Preobrazhensky; † October 16, 1928) of Yaroslavl and Rostov. Until 1942 he served the parishes of the Yaroslavl Diocese. In August 1942, he was conscripted into the Red Army.

For his participation in the Great Patriotic War he was awarded the medals "For Victory over Germany in the Great Patriotic War of 1941-1945" and "For Services in Combat" as well as jubilee medals.

Since 1945 he was the rector of the Church of St. John the

otist in Neverovskoe Village,
oslayl Region.

n 1964, Patriarch Aleksiy
arded Father Adrian a mitre
his assiduous labour for
good of the Holy Church.
1975, His Holiness Patriarch
en granted him the right to
celebrate Divine Liturgy with the
ly Doors open up to the
d's Prayer.

Father Adrian preached the
ord of God simply and com-
prehensively. He bore life's tri-
with spiritual calmness and
fulness to God's will.

Father Adrian was buried be-
the church where he had
ved.

* * *

Vsevolod Aleksandrovich Zait-
y, the churchwarden of the
Nicholas Church of the St.
holas Patriarchal Community
Helsinki, Finland, passed away
December 16, 1978.

He was born on October 8,
0, in Riga. In 1924, he moved
h his family to Uusikirkko,
land. He took an active part
the ecclesiastical life of the
al Orthodox parish; he was
churchwarden from 1928 to
9.

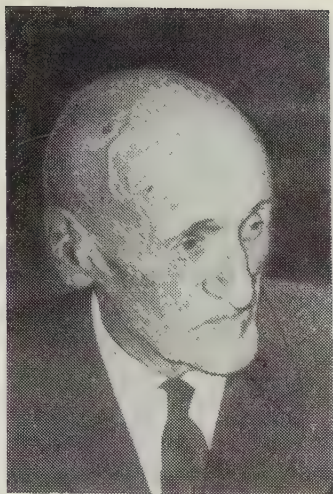
n 1950, he joined the St.
holas Community in Helsin-
n 1954, he was elected mem-
of the church council and
many years he endeavoured
the good of the community.

ince 1965 Vsevolod Alek-
drovich was the churchwar-
of the St. Nicholas Church.
n December 1976, he was
arded a Finnish government
er for his work for the bene-
of the Holy Church.

On January 5, 1977 (the 50th
iversary of the foundation of
Patriarchal Communities of
Protecting Veil and of St.
holas) His Holiness Patriarch
en awarded him the Order
St. Vladimir, 3rd Class.

His funeral service was con-
ted on December 18, 1978, in
St. Nicholas Community
urch by its rector, Father Ge-
iy Kilgast, together with Dea-
Mikhail Polyachenko.

rchbishop Kirill of Vyborg,
ruling hierarchy of the Pat-
chal Communities in Finland,
Archpriest Pavel Krasnots-
ov, the superintendent dean
these communities, sent te-



legrams expressing their deep
condolences to the family of
the deceased.

V. A. Zaitsov was buried in
the cemetery of the St. Nicholas
Community.

Father GEORGIY KILGAST

Vera Vladimirovna Borodich,
Doctor of Philology and a pro-
fessor at the Moscow Theologi-
cal Academy, died after a short
illness on October 14, 1978.

She was born into a family of
an office employee in 1905 in
Moscow. She finished a gymna-
sium, then graduated from the
Faculty of Linguistics of the Le-
ningrad State University and took
postgraduate courses. She
was a professor at the Moscow
State University till 1970, then
professor at the Moscow Theo-
logical Academy—Faculty of
Church Slavonic.

Vera Borodich was an erudite
pedagogue who loved her sub-
ject. She applied all her energy,
knowledge and experience to
the teaching of Church Slavonic.
Prof. Borodich was deeply con-
vinced that knowledge of Church
Slavonic was the key to the un-
derstanding of divine service
texts and the liturgy as a whole.

She meekly awaited the end
of her days. Memorable are the
words she spoke shortly before
her death: "From an early
age I was interested in divine
service, I was taught to love
and value it. I hope, that with

God's help, I will be of some
help."

To the very last she attended
assiduously the House of God
and took part in common
prayers. She always noted the
depth of meaning, harmony and
poesy inherent in liturgical
texts.

The conscientiousness of Ve-
ra Borodich was appreciated by
the administration of the theo-
logical academy; she was given
a patriarchal certificate in con-
firmation. On her 70th birthday,
His Holiness Patriarch Pimen
awarded her the Order of St.
Vladimir, 3rd Class.

Vera Borodich was a woman
of a tender and responsive heart,
a true Christian, wholly de-
voted to the Holy Church.

The funeral service was con-
ducted by Archpriest Vladimir
Kucheryavy, a lecturer at the
MTS, and students in holy or-
ders on October 18, in the
Church of the Ascension in the
village of Rakhmanovo, Moscow
Region.



The choir of the academy and
seminary students sang during
the service which was attended
by the members of the teaching
staff of the theological schools,
her relatives and close friends.

Vera Borodich was buried in
the cemetery of Rakhmanovo
Village.

Archpriest
VLADIMIR KUCHERYAVY

SPECIAL PRAYER

His Holiness Patriarch PIMEN'S
Sermon on the Feast of the Icon
of the Mother of God "The Sign"

Our Holy Church has established that "special", fervent prayers be offered up to the Most Pure Mother of our Lord Jesus Christ. At every Divine Liturgy, after the Eucharistic Canon, the officiant intones "...especially our Most Holy, Pure, Most Blessed and Glorious Lady, Mary ever Virgin and Mother of God". With this ecphonesis the Church calls upon all believers to glorify the Mother of God. And at this time the choir sings the hymn of praise: "It is very meet to bless Thee Who didst bring forth God, ever Blessed and Most Spotless and the Mother of our God. More honourable than the Cherubim, and glorious incomparably more than the Seraphim..."

The glorification of the Mother of God began even in Old Testament times, when, after the annunciation of the Archangel, the Blessed Virgin went to visit Her kinswoman Elisabeth in the hill country. The pious Elisabeth, being filled with the Holy Spirit, called out upon seeing Mary: *Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me?* (Lk. 1. 42-43). Thus did the righteous Elisabeth perceive in her relative Mary the Mother of God and greet her.

There is another greeting addressed to the Blessed Virgin and which you know well—it is read in the Gospel on all the feasts of the Theotokos. A simple woman, whose name is unknown—she is referred to in the Gospel as *a certain woman*—called out: *Blessed is*

the womb that bare thee, and the paps which thou hast sucked (Lk. 11. 27). With these words did she express her gratitude to her Saviour and Lord, having tasted of the sweetness of His vine sermon, but these words are also a glorification of the Mother of God.

Since that time and through all the ages, Christians have glorified and sung the praises of the Mother of God as the Blessed Virgin Herself prophesied on Her meeting with the righteous Elisabeth: *from henceforth all generations shall call me blessed* (Lk. 1. 42). And each of us, every true believer, always sends up and must always send up his special breath of prayer, his special prayerful appeal to the Blessed Virgin Mary—to the Heavenly Mother of all mankind.

We Christians are all fortunate. Fortunate because, whereas the ordinary man has only his one earthly mother, the Christian also has his Heavenly Mother, his Protectress and Intercessress, Who is prepared to pray for each and every one of us in times of hardship.

I would like to recall to your mind yet another passage from a hymn: "Never shall we fall silent, O Mother of God, and stop proclaiming Thy power, we that are unworthy." Here the Holy Church, speaking on behalf of believers, says that we cannot refrain from speaking about the power and help which we receive from the Blessed Virgin. For there is not a Christian who has not received help, whether great or small, in accordance with the circumstances, in answer to his prayers to the Mother of God. The power of the Mother of God touches the heart of every believer, and that is why we cannot stop glorifying Her. By

Delivered after Divine Liturgy on December 10, 1978, in the Church of the Icon of the Most Holy Mother of God "The Sign", Moscow.

ords "never shall we fall silent" we mean that we shall always praise and glorify Her. But there is another important word in this passage: "we that are unworthy". When we glorify the greatness of the Mother of God we must do so with an awareness of our own unworthiness, saying: "I am a sinful man, unworthy of the help of the Queen of Heaven and of Her prayers, but I have been strengthened by the gifts of Her grace and by this strength am helped towards my own salvation, though I am unworthy, and therefore I glorify the Mother of God with all my heart, all my soul and all my mind."

The Mother of God intercedes before Her Son and Lord our God for all mankind, for all men, whosoever they may be—devout or sinful, repentant and desirous of salvation or, perhaps, blind even to their own sins—the Mother of God always intercedes unfailingly for all members of the human race.

You are all familiar with the example of the conversion and salvation of the great sinner St. Mary of Egypt, who through the intercession of the Mother of God turned pious and righteous. This shows that even for the most unpentant sinner the Mother of God

prays unceasingly before Her Son and God, filled with Her longing to reform man, to direct his steps along the path of virtue, the path of spiritual perfection.

Further on in this same hymn it says: "If Thou didst not intercede for us who pray to Thee, who would deliver us from our numerous misfortunes?" For indeed, many are the misfortunes and hardships which lie in our path, and were it not for the intercession of our Merciful Protectress who would have saved us from them? "Who then would have preserved us in freedom till this day?"

That is why every day and most especially on the feasts of the Theotokos, the Holy Church calls upon us to offer up "special prayers" to the Blessed Virgin Mary, and our believing hearts also urge us to pray to Her. And I hope that every one of you who has come to this holy temple on this feast day prays fervently to the Blessed Virgin Mary and glorifies Her always, especially on Her feast days: "We shall not draw away from Thee, O Blessed Queen of Heaven, for Thou dost save Thy servants always from all evil." Amen.

On the Feast of the Land of Velikaya Perm

Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation (Heb. 13. 7).

It is the sacred duty of every Christian to glorify the teachers of Christ's faith. They are the vessels of God's grace through which we are returned into eternal blissful life. Spiritual life grants spiritual freedom to the believer. A heavy weight settles on the soul when man longs for spiritual peace and grows disturbed and uneasy, unable to attain this peace. Spiritual peace comes when the spark of love for God is kindled within the human heart through the grace-bestowing Sacrament of Holy Baptism, for, in the words of

the Saviour, *except a man be born of water and of the Spirit, he cannot enter into the kingdom of God* (Jn. 3. 5). Blessed is he who illumines the path of his neighbour with the Light of the Gospel, who takes upon himself the apostolic life, who continues the work of Christ our Saviour. The memory of such men will be venerated and praised (Prov. 10. 7) and will be preserved from generation to generation.

On this day we see in our mind's eye the images of St. Stefan the Bishop of Velikaya Perm, and of his successors in the see, as well as of those just men

who made themselves pleasing unto God by exerting themselves here in the Perm region for the conversion of human souls to faith in the Pantocrator, for we are now celebrating the 600th anniversary of the preaching of Christ's faith in this region.

In every good deed of particular importance and responsibility is the initial step. The foundation for the salvific conversion to Christianity of the Perm region was laid by St. Stefan. Long before his birth he was ordained by God to become the apostle of Velikaya Perm. Such was the prophecy made aloud by the Blessed Prokopy of Vyatka when one day a young girl Maria, subsequently to be the mother of Bishop Stefan, entered the church in Vyatka.

This prophecy began to be fulfilled in 1379, when Hieromonk Stefan, born of the pious parents Simeon and Maria, arrived in the Zyryan settlement of Kotlas to preach to the heathens. He brought the ardent truth of Christ our Saviour to the lost souls of the heathens, and offered up to the Creator of the Universe his fervent prayers that their hearts might be softened and that they might be received into the flock of Christ. St. Stefan, Equal to the Apostles, believed in Christ with his whole being, placed his trust in the all-powerful help of his Lord and remembered that the Saviour had laid down His life for His friends (Jn. 15. 13) and, that, unjustly accused and suffering on the Cross, He had prayed to His Father in Heaven saying: *Father, forgive them; for they know not what they do* (Lk. 23. 34).

Just as the last snow swiftly melts away under the warm rays of the spring sun so was paganism swept away from the Perm region by the Good News brought by the Blessed Stefan. He brought the unruly and wild people of our area to Christ through his example of great self-sacrifice, love and humility. The seeds of his preaching yielded a rich harvest: one after the other churches were erected to God, to stand as eternal beacons of light pointing the way to the Kingdom of Heaven.

St. Stefan himself brought the light of Christ's teaching to the inhabitants

of the lands along the rivers Lusa, Sola, Vychegda, Pechora and the Northern Kama. Subsequently the task of preaching the Word of God was continued by his successors. Thus the area of Velikaya Perm that now falls within the limits of the towns of Cherdyn and Solikamsk was illumined with the light of Holy Baptism by the fifth bishop of Perm, St. Iona († June 6, 1477). The seventh bishop, Filofei, who lived at the end of the 15th beginning of the 16th centuries, carried the word of the Gospel across the Urals and won great respect even of the Yugor and Vogul inhabitants.

Under the life-giving rays of Christ's faith monastic life also started to flourish. Many monks devoted themselves to missionary work. They traversed the heathen lands with the word of the Gospel as far as Pustoezersk sowing the seeds of Christianity in the soil of Siberia itself, fortifying their preaching with acts of love and charity.

An ascetic of the Early Church, Nilus of Sinai, teaches us that we must go in fear of God and with love of God if we wish to give witness to the purity of our consciences in our dealings with others. This rule was followed by Trifon of Vyatka, who preached the Gospel in what is now the outskirts of the city of Perm. In the hymns of the Church he is described as a brilliant star—for his high spirituality, his ardour of piety and his benevolence, for planting the seeds of good works in the wild and unenlightened parts.

For their truly apostolic labours and pious lives, the bishops, Gerasim and Pitirim, have also been canonized in the Russian Church and are glorified together with the saints of Perm.

We must also mention the first Bishop of Perm, Ioann Ostrovsky, who laboured long and diligently for the establishment of the see, for the advancement of theological education (during his episcopacy the Perm Theological Seminary was founded), and for the development of parish life. To this day we hold dear his memory in our prayers.

Bestowing His blessing on the labours of these zealous propagators of the faith, the Lord saw fit to grant to

Perm area a new sign of His mercy through the invention of the incorruptible remains of St. Simeon of Verkhoturye the Miracle Worker.

Today we also remember the archpastoral work of His Eminence Meletiy, who is particularly venerated now in the Kharkov Diocese. With the blessing of His Holiness Patriarch Pimen he was canonized and a special service written to him. It was ordained by Divine Providence that Bishop Meletiy should occupy the Perm See from 1828 to 1831. He made frequent tours of his parishes, displaying special love in the instruction and enlightenment of schismatics, of whom at that time there were a great number in the Perm region.

Bishop Meletiy was deeply revered by the children of the Church, who considered him a saint even in his lifetime. He celebrated divine services in the diocesan churches with particular fervour, offering to God the Bloodless

Sacrifice in living and ardent prayer.

As we celebrate today with gratitude to the Lord the 600th anniversary of the preaching of the Gospel of the Kingdom of God in the Perm area let us remember the prayer that was so especially dear to the heart of St. Stefan, and with which he often addressed himself to God: "Gather together, O Lord, Thy people who have fallen by the wayside, and Thy stray sheep, and lead them into Thy Holy Church; unite them with Thy chosen flock." Today's reality offers convincing evidence that the Saviour had heard the prayer of this great enlightener.

Glorifying the ancient gifts of grace bestowed by the Lord upon the land of Perm, let us give thanks to the Lord God the Pantocrator and beseech Him for new manifestations of His mercies, to the greater glory of His Most Holy Name. Amen.

Archpriest GERMAN BIRILOV

On the Living Water

Brothers and sisters, during the blessing of the water the passage from the Gospel According to St. John about the angel stirring up the pool by the sheep market (Jn. 5. 4) is usually read. The angel stirred up the water in this pool only once a year. And only one of the many invalids, blind, crippled, and impotent was healed.

In His talk with the Samaritan woman Christ the Saviour said: *Whoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life* (Jn. 4. 13-14).

What kind of water is this? We know that even ordinary water is of importance in a man's life: we not only quench our physical thirst with it, we also cleanse ourselves, our clothes, and our dwellings from all dirt and impurity. However, no matter how much we use this simple, "natural" water, the

Saviour was not speaking of this water but of another. He was speaking of God's grace, which summons man to salvation, and is itself illuminating, blessing, and saving. Without grace man cannot take even one step forward in his spiritual life. St. Paul spoke of its significance in terms of himself thus: *But by the grace of God I am what I am... I laboured... yet not I, but the grace of God which was with me* (1 Cor. 15. 10).

God's grace is God's power. As we strive to receive it from the Holy Spirit, we prayerfully beseech Him: "Descend and rest upon us, and cleanse us from all impurity, and save our souls, O gracious Lord."

How can we receive God's grace? What do we lack to attain it?

If the soul ardently thirsts for piety and strives toward it in every way, it will have its thirst slaked with grace. This is what we lack, brothers and sisters! We do not thirst for piety. We may have a languid, weak desire for piety, but our desire is not yet strong, active, and unconquerable. Such thirst

is possible only when there is a live, palpitating, and ardent faith in God and in His miraculous and merciful love and power.

Only with such a fiery faith and inexhaustible zeal for piety and with constant humble, repentant prayer can we partake of God's grace.

And so, brothers and sisters, to receive grace we need a live, all-encompassing faith in God, in His help, in His participation in man's destiny, a thirst for purification, sanctification, salvation, and a firm resolve to struggle against sin each day, to change and improve one's life and fill it with pious and charitable acts.

We should not forget that particular reason why the Lord does not hasten to grant us His grace. Divine grace carries an obligation. Once we have received it, we are duty-bound not to return to sin, not to become angry, and not to drive God away from us by repeating our old sins or committing new ones. Christ said to the man healed at the pool near the sheep market: *Behold, thou art made whole: sin no more, lest a worse thing come unto thee* (Jn. 5. 14).

With these words Christ warns us that God's grace should not be flouted

by repeating old sins or committing new ones, or it will be even worse and more dreadful for him than it was before he received grace (Mt. 12. 43-45).

The Lord does not hasten to grant us His grace out of pity for us, for He knows that we are ungrateful and not steadfast in God, and inclined as bad animals are to return to the ways of sin.

We know from the Gospel that the Lord unfailingly granted men the gift of grace when He found them capable of receiving these gifts. Such was the case, for instance, with the repentant publican (Lk. 18. 9-14), Zacchaeus who sought God (Lk. 19. 1-10), the woman with the issue of blood (Mt. 20-22; Mk. 5. 25-34; Lk. 8. 43-48), the two blind men (Mt. 9. 27-30), Nicodemus and Joseph (Jn. 19. 38-42), the Samaritan woman, Mary Magdalen and many others. He will extend His hand in help to us also if we yearn zealously for our salvation and thirst ardently for spiritual life filled with grace and abundant love. O Lord, move our spirit towards salvation and help us by Thy grace. Amen.

Archpriest ALEKSANDR VETELI

(† June 28, 1972)

On Prayer for Our Neighbour

Pray one for another (Jas. 5.

All of us, dear brothers and sisters, feel the need for prayer. Each human being experiences the need to share his grief or joy with those dear and close to him, that he may receive from them their compassion and support. Thus, too, does the soul of the Christian long to pour forth its needs in prayer to the Heavenly Father and to receive from Him consolation, counsel and succour.

In prayer we establish a living bond between our human soul and God, from Whom this soul received its origin and being and Who alone can save it. Through prayer the Christian receives God's blessing and grace to attain salvation. Without God's help it is impos-

sible to live a life pleasing to God, to perform good deeds and acts. Our fervent prayer, said in faith and humility, banishes from us all the spirits of evil, consoles us in our grief, saves us from despondency and despair, brings down into our soul the peace of grace and inspires us to struggle against sin within us and in the world around us.

But in addition to personal prayer for our own salvation we must also treasure the prayers said for us by our neighbour.

The Holy Scriptures teach us to pray both for ourselves and for others for the health and salvation of all men (Mk. 14. 38; Lk. 21. 36; Jas. 5. 16; Tim. 2. 1-4). Our Lord Jesus Christ Himself constantly prayed; He passed

tire nights in prayer (Lk. 6. 12; 5. 5). He prayed also for Apostle Peter, *that thy faith fail not* (Lk. 22. 32), and for the salvation of all His disciples and followers, that they might all be one in union with God (Jn. 17).

Every day the Holy Church offers up fervent prayers to the Lord for her children both living and dead, in emulation of the example of the Saviour, and calls upon us to pray for one another.

Our prayers for one another, imbued with love, must extend not only to our nearest and dearest, but to all Christians (Lk. 10. 27-37). We are all brothers and sisters in Christ, all children of our Heavenly Father, members of His one great family, *whether we live therefore, or die, we are the Lord's* (Rom. 14. 8). The Lord calls all men to faith and love. By His commandment we must love God and our neighbour (1 Jn. 4. 7-21; Mt. 19. 17-22; 22. 37-39; Mk. 12. 33; Jas. 2. 8; 1 Jm. 13. 9; Gal. 5. 14), strengthening our love with good deeds and, most essential of all, with prayers for the health and salvation of the living and the repose of the dead.

As the fulfilment of God's command for prayers for our neighbour can be most beneficial: *the effectual fervent prayer of a righteous man availeth much* (Jas. 5. 16); when we pray for others God forgives us our own sins, too.

Prayer for our neighbour, especially for one who is ill, who suffers, who is destitute, who insults and injures us, is an act of the highest, sincerest, most merciful and selfless love. This sacrifice can be made at any time, in any place, for when it is impossible to help those in need, it is always possible to pray for them, and a fervent prayer will be the best help we can render to one who is suffering, for he may be delivered from suffering by the Lord Himself through our prayer (1 Cor. 1. 11). The Lord promises us great reward for such prayer (Mt. 5. 45).

The merciful Lord accepts our prayers for others only if they are offered in the spirit of Christian love, forgiveness and goodwill. When we pray it is essential that we banish from our

hearts all spite, anger and envy, in accordance with the behest of Christ the Saviour (Mk. 11. 25-26; Lk. 6. 27-28, 37).

Our Lord also finds pleasing the prayers we offer up for those who are prevented by weakness from praying at home or in church, but who in faith and hope of forgiveness and the help of God ask others to pray for them. Our Lord Jesus Christ was on many occasions moved by the faith of His followers to heal those of their friends or relatives who were infirm or ill (Mt. 9. 2; Lk. 8. 41-55; Mt. 9. 32-33; 15. 21-28). There is no doubt but that He will help now, too, all those who in faith seek our prayers for them.

The holy saints of God, who knew the power of mutual prayer, always had recourse to the prayerful help of their brothers in faith. St. Paul beseeched the Christians: *Brethren, pray for us* (1 Thess. 5. 25; Rom. 15. 30; Heb. 13. 18), and he himself invariably prayed joyously for others (Phil. 1. 4; Col. 4. 12). How then can we, dear brothers and sisters, lost in the ways of sin and corruption, weak in body and spirit, burdened with misfortune and injury, fail to seek the prayers of others?

But who exactly should we ask to pray for us? First we should ask those who have acquired a certain experience of prayer and have drawn closer to God through their fulfilment of His commandments, for the Lord *heareth the prayer of the righteous, the prayer of the upright is his delight* (Prov. 15. 29, 8; Rev. 8. 3-4). We must ask those who are vested with grace and stand before the Throne of God, who are appointed by God Himself to pray for all Christians. "It is for this that priests stand before the altar," writes St. John Chrysostom, "that the prayers of the people being weak, may be united with their stronger prayers and together reach Heaven."

The greatest ascetics always beseeched the Lord to have mercy upon them not because of their own prayers and acts, but because of the prayers of their spiritual fathers, and with firm faith sought their prayerful help in times of great need: "Through the prayers of our holy fathers, O Lord Jesus

Christ, our God, have mercy upon us. Amen."

Particular help is rendered to believers by prayers offered up by priests during Divine Liturgy, when the Bloodless Sacrifice is made for the remission of sins and the salvation of the living and the dead (Mt. 26. 28; Jn. 6. 54). Prayers offered up during Divine Liturgy has a salvific and life-giving effect; it brings down upon the believer the special grace of God, which in the words of St. Simeon of Thessalonica, unites him with God and enables him to partake of His holiness and to commune with Him. When pieces are cut out of the prosphorae and immersed in the Divine Blood the priest prays for the remission of sins of all those Christians whose names have been mentioned in prayer: "Wash away, Lord, the sins of all here remembered, by Thy precious Blood and by the prayers of Thy saints."

Let us therefore, dear brothers and sisters, always offer up to God fervent prayer for one another both at

home and especially in church, which is the House of God and *the house of prayer* (Lk. 19. 46). Let us pray for our priests and seek their prayers for us before the Throne of God. Let us not grow weak in spirit in prayer and murmur if the Lord does not immediately fulfil our requests. In profound faith, unwavering hope and humility let us untiringly pray to Him for what is necessary for us and pleasing to Him. For He Himself will grant each man that which he needs for the salvation of his soul. Whatever we may ask for in our prayers and whatever we may seek from God, let us not forget to submit ourselves utterly to His most beneficent and salvific will: "For Thou O Lord, dost know what is good for me, therefore do Thou with me according to Thy will."

May the Lord help us to attain perfection through fervent, constant, and patient prayer for our neighbour, and may He fill us with faith, love and hope in His mercy. Amen.

Archpriest ALEKSIY GLUSHAKOV



Archbishop Iosif of Ivano-Frankovsk and Kolomyia during the Divine Liturgy in the church of Zalucha Village, Snyatyn District, on May 27, 1979, the 6th Sunday after Easter, of the Blind Man

Service of the Church in the Name of World Justice

The division of mankind into nations took place in deep antiquity and in complete agreement with Divine Economy (Acts 17. 26). Theaviour sent the Apostles to *teach all nations* (Mt. 28. 19-20). And when He spoke of the Last Judgement at the end of the world, He also said that all the nations would be gathered before Him (Mt. 25. 32).

Christianity declares that all men are equal before God, all are one in Christ and there is no difference between a Greek and a Jew, between a barbarian and a Scythian, or a slave and a freedman (Gal. 3. 26-28), but all men are children of the Heavenly Father; all are brothers called to the same common goal—union with God (Eph. 1. 17. 21). It is true that every nation has also its own individual historical task, but it should carry it out without hampering or, least of all, pushing other nations away from its path, borrowing from them all that is good in them, and sharing with them the best fruit of its own national development.

Peace and justice are the criteria of relations among nations, they should also characterize relationships among states.

The concepts of peace and justice are closely interconnected. Peace is the fruit of truth (that is of justice), and is implanted in those who *make peace* (Isa. 3. 18). The Lord is *King of righteousness* and *King of peace* (Heb. 1. 2). *God is not the author of confusion, but of peace* (1 Cor. 14. 33). *God has called us to peace* (1 Cor. 7. 15). The Lord condemns the heartless

treatment of one's neighbour (Mt. 25. 41-46) and calls to love of one's brother (Rom. 13. 8). Christians are called upon to imitate the Lord in loving one another (Jn. 15. 12) and all men (1 Thess. 3. 12); they must preserve peace (1 Cor. 7. 15), defend peace (Eph. 6. 15), and be just.

To investigate the question of justice as the basis of social life from a religious point of view, one should turn to the Bible. Therein we find the answer that the idea of justice is not a product of the human mind, but is of divine origin. God revealed His Law to men:

(1) through the reason and conscience of man—the inner voice of God (Rom. 2. 14-15);

(2) through the Old Testament Law (Ex. 20. 12-17) and the Prophets (Lk. 16. 29);

(3) through the New Testament Law proclaimed by our Lord Jesus Christ (Mt. 5. 28-44).

The first type of justice, depending on human mind and conscience, is common to all men. *For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another* (Rom. 2. 14-15). Justice of this kind may be called juridical justice. The principle of juridical justice is to give each his own. Based on the mind and conscience of the legislator, juridical justice protects every person's rights, his honour and dignity. It includes the Commandments: "Thou shalt not kill", "Thou shalt not steal", "Thou shalt not bear false witness", "Thou shalt not commit adultery", "Honour thy father and thy mother", etc.

The paper read at the theological conversations between representatives of the Russian Orthodox Church and those of the Federation of Evangelical Churches in the GDR in Kiev, September, 1983.

There is a moral element in juridical justice. It regards a person not merely as a moral individual but also as a member of society. Juridical ethics is social and objective. Justice in the juridical sense is the observance of Law. A person may be just or unjust but this does not mean that he is religious or irreligious.

The second type of justice is based on the Old Testament Law (Ex. 20. 12-17). The Bible teaches justice as righteousness, as a highly religio-ethical conduct of man who believes in God and observes His Commandments. Such was Abraham: *And he believed in the Lord; and he counted it to him for righteousness* (Gen. 15. 6). Such was Job: *...and that man was perfect and upright, and one that feared God, and eschewed evil* (Job. 1. 1). And such were all the prophets.

However, in the Old Testament justice is regarded as a measure for relations with other men. I can treat another as he treats me. I can return violence for violence, and evil for evil. Justice consisted in not exceeding the evil that was done to one.

The Old Testament justice is basically the same as juridical justice, but for the following three differences:

(1) it determines not only relations between men, but above all men's relations to God;

(2) it has religious motives;

(3) since it is a preparatory stage for the advent of the Saviour, sometimes traces of the Gospel's sacrificial justice can be discerned in it.

With regard to the ethical norms of the Old Testament, our Lord Jesus Christ said: *Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil* (Mt. 5. 17). *To fulfil* should be understood in the sense of "to fill in". The Old Testament legislature was merely a preparation for His coming, and in Him, in His teaching did it gain its true meaning, its consummation, its plenitude.

Gospel justice which was taught by our Lord and by His Apostles is immeasurably higher and more perfect than that of the Old Testament. This is clear from some passages in Christ's Sermon on the Mount, in

which the Lord juxtaposes His teaching with that of the Old Testament. The Saviour says to His disciples: *Ye have heard that it was said by them of old time... then introduces the new teaching: But I say unto you...* (Mt. 21-22, 27-28). The Lord replaces the injunctions of the Old Testament Law with those of the New Law, the fulfilment of which is bound up with spiritual regeneration of man, with an all-embracing, heartfelt love for men.

The Apostle Paul desires to *be found in him* [our Lord Jesus Christ], *not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith* (Phil 3. 9). The Holy Apostle offers an explanation for his desire: *For therein [in Christ's Good News] is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith* (Rom. 1. 17). *For he hath made him [Christ] to be sin for us, who knew no sin; that we might be made the righteousness of God in him* (2 Cor. 5. 21). Here God's justice is set off against our injustice (see Rom. 3. 5; 21-22 and 1. 17). God evinces sacrificial justice towards man, and so man for the sake of this gift of God must practice justice of the same kind in his own life.

The superiority of the New Testament concept of justice lies in the fact that it must be linked with love. Love will show the Christian how to restore the justice that has been violated. Love can call forth love where another person only sees his obvious right to hatred. A Christian cannot deal out justice if he is only looking for a fair measure of retribution.

True justice springs forth when a Christian puts love above justice. Love gives him power to see the inner value of the other person, to understand him, to recognize a brother or a sister in him and to find the best means to correct the evil.

To exemplify the point one can turn to the Saviour's Sermon on the Mount and to His two parables: the one of the Prodigal Son and that of the Labourers in the Vineyard. The Sermon on the Mount establishes relations with one's neighbour on the basis of love, f

ly through love can true justice be set out. *Therefore all things whatsoever ye would that men should do to you, do ye even so to them* (Mt. 7. 12). Justice should be selfless and disinterested. The Lord warns against vanity, implacency and egoism: *Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven* (Mt. 6. 1).

In the Parable of the Prodigal Son (Lk. 15. 11-32) the elder son finds that his father has done him an injustice, but his father retorts: *Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found* (Lk. 15. 31-32). The parable prefaced the Parable of the Prodigal Son with the following words: *say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance* (Lk. 15. 7). The father knew that if his son was left with justice alone, he would be in a desperate position. So he accepted his prodigal son's repentance and gave him an opportunity to straighten out.

A similar message issues from the Parable of the Labourers in the Vineyard (Mt. 20. 1-15). The first impression one gets from this parable is that the labourers who came to work first, right in the morning, and who bore the burden and heat of the day, are right in their murmuring against their hirer who paid them merely a penny a man, the same as those who joined in at the end of the day. Legally they are wrong in their murmuring for they received their pay as had been agreed beforehand, but they are indignant at the alleged injustice of the lord of the vineyard who seems to them to have cheapened their labour. The lord's answer to their complaint: *Is it not lawful for me to do what I will with mine own?* (Mt. 20. 21)—does not, at first glance, seem satisfactory either.

In real fact the lord of the vineyard was quite right in paying the same penny to every labourer. Those who had worked less were not to blame for having not been hired by anyone ear-

lier. The Apostle Paul does not condemn those who are not working, but any that *would not work* (2 Thess. 3. 10). The feeling of discontent in those who worked full hours can in no way be justified, whereas the lord of the vineyard was quite right to say to them: *Is thine eye evil, because I am good?* (Mt. 20. 15). These are examples of the Gospel's sacrificial justice.

Every Christian individually and the Christian Churches as a whole bear responsibility for their attitude to other people's fate.

Christians should translate into life the Gospel ideas of peace and justice. Therefore, it is necessary not merely to preserve peace, but to make it a just peace and struggle vigorously for it.

His Holiness Aleksiy, the late Patriarch of Moscow and All Russia, wrote: "We must obtain a recognition of the right to life for every human being and for every nation. The struggle for this right is precisely the struggle for peace among nations.... Giving up this struggle would be a crime against God and against one's conscience" (Patriarch Aleksiy. Sermons, Addresses, Messages.... Moscow, 1954, Vol. II, pp. 137, 145).

Christians, as those familiar with the will of God, bear special responsibility for the condition of mankind.

They are responsible, in the first place, in the spiritual and ethical aspect for, according to Christian doctrine, every sin, any violation of the laws of Divine Truth by those who recognize it entails inevitable retribution. The Prophet Moses brilliantly expounded this law of divine justice in his testament to the Jewish people (Deut. 28). St. John Chrysostom spoke of it, too: "Peace," he exclaims, "is when we imitate Him [God], when grace is with us... a slave who turned out to be uncharitable towards another slave like himself enjoyed his master's charity as long as he did not demand a hundred dinars back from his fellow slave; but when he did his master's charity was withdrawn from him, and he was given over to his executors". (The Works of St. John Chrysostom. St. Petersburg, 1905, Vol. II, p. 888.)

This idea was neatly summed up by

S. S. Glagolev, a Russian theologian, professor at the Moscow Theological Academy: "War depends more on us than on God".

Secondly, Christians are responsible for the state the world is in on the external side, so to speak, that is, for the extent of their contribution to the establishment of peace in the world, which they make in accordance with their actual possibilities. These possibilities in themselves are quite varied and there are many ways in which they can be realized. This is, on the one hand, moral, psychological, ideological, economic and every other support for the forces of peace and justice, and on the other hand, the exposure of social, international and every other unrighteousness (Eph. 5. 11). Both the actions can vary widely in their form and character. And nevertheless, there is no doubt that the world can feel the efforts of the Christians and is transformed, in a way known only to God, by the impact of the light of the Church (Jn. 3. 19). *My little children*, cries St. John the Divine, the Apostle and Evangelist, *let us not love in word, neither in tongue; but in deed and in truth* (1 Jn. 3. 18), for *faith*, according to the Apostle James, *if it hath not works, is dead, being alone* (Jas. 2. 17).

Both the Early Church teaching and subsequent theological thought have always perceived many an element of truth in the spontaneous human search for righteousness, which has provided the basis for the sermons bearing witness of Christ to all the nations. The many common tasks facing both the Christians and secular mankind should bind the Christians with multiple links to the rest of the world. This refers, in the first place, to the aspect of the issue stated as: *Sufficient unto the day is the evil thereof* (Mt. 6. 34), that is, to those vital problems of earthly life which need a just and honest solution. The questions of war and peace, human right to the freedom of conscience, to the freedom of word, and thought, the questions of social equality and others of that ilk—all these questions are equally the subject of thorough research on the part of both the Churches and various human societies, and what

is more, they very often come up with identical solutions.

The problem of Christian service to the world is to a considerable extent the question of Christian solidarity with what can be called secular humanism in the highest sense. The path of Christians towards ecumenism and their responsibility for the world is in the ascending scale of their solidarity with all men of righteousness—regardless of their world view, or their national, social or any other adherence—in questions of major importance to all mankind. Such solidarity comes naturally to Christians not only as the fulfilment of Christ's commandment about love for one's neighbour, but also by virtue of the psychological proximity between this commandment and the principles of the humanitarian concept of man. This is precisely why for all the differences of views existing between Christianity and various humanitarian world ideologies, their attitude to man, as the highest value to which all other values in this world are subordinate, makes it natural and vital for representatives of different systems and outlooks to work together for the cause of righteousness in the world. In this context Christians must consider the modern man as he really is rather than as a theoretical abstraction. The Church should always be in the modern world. Only thus will she be able to carry out her mission of creating the *new man* (Col. 3. 10-11).

The task of a Christian as an individual, too, consists in gaining—through his private struggle against every sin and sincere repentance—what St. Isaac Syrus describes as "a merciful heart" (St. Isaac Syrus, *Homily on Asceticism*. Moscow, 1858, Homily 48, p. 299) that which burns with love not only for every human being, but for every creature as well. This emanating love is that very light about which Christ our Saviour commanded us, saying: *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven* (Mt. 5. 16). Through this inner achievement, Christians can actually create the necessary spiritual prerequisites which will be capable of becoming one of the cornerstones in the moral for

ification of mankind, which will, naturally, help them settle their vital problems, including also the positive social changes and measures towards normalizing the international situation.

For the sake of justice and peace, Christian Churches are called upon to apply maximum efforts to implement that which is truly beneficial for all mankind.

Christians are called upon to support the development of the ideas of peace and friendship among nations, the uniting of all peace-loving forces, disarmament, and work for the banning of all weapons of mass destruction, nuclear and neutron weapons.

Christians should not stand aloof from the striving to establish a perfect social system on earth; they should actively help to solve the urgent problems of modern life in the light of the Gospel teaching on justice.

Peaceful life cannot advance without justice. *And the work of righteousness shall be peace* (Is. 32. 17). Justice is the basis of the moral development of society. If justice is ignored there

can be no progress towards the moral flourishing of a society or of states: *Righteousness exalteth a nation: but sin is a reproach to any people* (Prov. 14. 34).

Christianity should be the system of life for a Christian, and not a mere system of theological maxims. The duty of Christians in their personal relations with one another is *to walk in love* (Eph. 5. 2); in social life, to seek justice; in international relations, to support the ideas of peaceful coexistence, friendship and cooperation.

Thus, the efforts of Christians and Christian Churches of today should be directed at the implementation of the ideas of brotherhood and friendship among all men.

The true solidarity of Christians with all men of good will in their common responsibility for the strengthening of peace and the preservation of justice on earth is our act of obedience to the will of God and our service for the good of all mankind.

Archpriest ALEKSANDR KRAVCHENKO,
Rector of the Odessa Theological Seminary



Metropolitan Yuvenaliy of Krutitsy and Kolomna signing the Book of Condolences upon the demise of His Beatitude Pope and Patriarch Elias of Antioch, June 1979



MESSAGE

OF HIS BEATITUDE METROPOLITAN DOROTEJ

to the Children of the Orthodox Church in Czechoslovakia
on the 100th Birthday of the Bishop-Martyr GORAZD

Brothers and sisters,

Led by love for the One, Holy, Catholic and Apostolic Church, today, on the 100th anniversary of the birth of the first Czech Orthodox bishop, Gorazd, we find our thoughts directed to the destiny of the Church in Czechia, Moravia and Slovakia.

Even in the days when the Church was one, our people were baptized by the representatives of Eastern Christianity—Sts. Cyril and Methodius. The heralds of the faith simultaneously with the beginning of their mission laid the foundations of the Slavonic written language, and of Slavonic culture, linking us to the cradle of the entire European culture, to Greece and the Orthodox Church. St. Methodius baptized the first princes in Czechia—Prince Borivoj and Princess Ludmila of the Przemyslid dynasty; their grandson, St. Václav, could write Slavonic and knew the Cyrilo-Methodius traditions of Great Moravia. However, the Eastern tradition survived only a short time in our land; the successors of Sts. Cyril and Methodius were banished and had to carry on their activities in other Slavonic lands, namely in Bulgaria, Serbia and Russia. Still Eastern Christianity, despite persecutions, took root in the minds of Czechs and Slovaks, it survived underground as it were, manifesting its presence every now and then in striving for righteousness or in protesting against injustices in the Church.

This pent-up striving towards the correction of historical injustices, towards righteousness and towards the renovation and purification of religious life in the Church reached its summit in the period of the formation of an independent Czechoslovak Republic. Then the believers of the whole of Moravia and a considerable part of Czechia took the Orthodox Faith. This was a religious movement as noble and truly revolutionary as that of the Hussites. The former Catholic priest, Matěj Pavlík

was the first bishop of this Orthodox orientated Church. He was consecrated bishop with the name of Gorazd by the Serbian Orthodox Church on September 25, 1921, in Belgrade.

In this way, figuratively speaking we saw the return a thousand years later of a bishop of the Eastern Orthodox Church, bearing the name of one of the most faithful disciples of Sts. Cyril and Methodius. Yet, the situation in the newly-established Czechoslovak Republic was unfavourable for his mission, and he had few reliable assistants. Notwithstanding this, Bishop Gorazd with a handful of like-minded assistants continued to pursue his course with patience and perseverance. In the short period of twenty years, eleven Orthodox churches were built, the basis was laid to the stock of Czech Orthodox literature to meet the needs of Church life. Eastern Church music and singing were taught at the Academy of Music in Prague. Thanks to Vladyka Gorazd the Orthodox Church in Czechia and Moravia obtained some legal rights and the financial support of the state.

Bishop Gorazd was involved also, in cooperation with the Serbian Church in the organization of the Orthodox Church in Slovakia and in the Russian Carpathians, tackling the legal side of the questions of organizing the ecclesiastical communities that wanted to leave the Unia and become Orthodox. Bishop Gorazd initiated the fund for the building of an Orthodox monastery dedicated to St. Prokop Sazavský, attended to the cultural and spiritual life of the religious communities, and applied his efforts to the establishment of a single Church organization in Czechia, Moravia and Slovakia, where he saw the strongest support for Czechoslovak Orthodoxy. His Grace Bishop Gorazd laid a solid foundation for the development of our Orthodox Church, yet he regarded his labours as imperfect. He believed that those who would

ne after him would perfect and advance his and his comrades-in-arms' cause, and thus we should all be inspired by the knowledge of the historical significance of this day!

With all our labours in the name of the Church we are creating the history of the reborn Orthodox Church in Czechoslovakia, and it would be a sin against the Holy Spirit if in the labours of today's "second generation" we are not carrying on with full responsibility and love the Orthodox mission entrusted by Bishop Gorazd.

Bishop Gorazd said: "Let us not shut our ears and eyes against the events and demands of the current period." Our Church, fully recognizing the importance of the labours of Bishop Gorazd and his comrades-in-arms for Orthodoxy, should keep up our predecessors' zeal. They lived through many hard moments. Yet they were never defeated. Bishop Gorazd urging his comrades-in-arms on with the words: "and now, down to work—with love and enthusiasm!" He never wasted his energy on empty talk and was patient with everyone. He realized that one needed a lot of energy to work for the benefit of the Orthodox Church, and the very image of our Church would be the very strong and effective argument and answer to every question. Only the results that have been achieved can prove a valid and potent answer.

His Grace Gorazd was devoted to Orthodoxy and loved his people—Czechs and Slovaks. He believed in the ecumenical mission of the Orthodox Church in Czechoslovakia. For the knowledge of old Christian traditions is a valuable contribution to every Church. He believed that to educate his people in the spirit of Orthodoxy was the same as to graft a living tree with the scion of a better species, and that if it would ever in future come to the blessing of Christians, it would happen on the basis of Orthodoxy, since the Orthodox Churches had carried on without changing since the apostolic times, and the Roman Church, until she was detached over officially to the papal system of government, had been an Orthodox Church.

Our links with the Czechoslovak Church arise from certain periods of

Church history, while the Protestant Churches share with us their ethical striving for Christ's truth, for a pure Christian life. If the Christian Church is a tree, the Eastern Orthodox Church is her trunk, and the Western Roman Church is her continuation which with other Churches forms the crown of the tree. But we all have the same root. And God grant that the root may not be extorted from under Thy Church from the burden of the crown!

Bishop Gorazd wished that our people should have, as is the case with every Orthodox Church, a unique national variant of Orthodoxy: An Orthodoxy that would be built on the basis of Czech and Slovak culture, in the first place, music, painting, architecture and applied arts. Our Church should be a model of all our religious and cultural wealth, a model of deep faith and love for God, and a model of moral purity. Our believers should not, according to Bishop Gorazd, shut themselves up inside their families, but like the first Christians, they should love their neighbour, open their hearts to him and help him. They should work for the Church and for society. Bishop Gorazd said: "A people that does not work and try hard is on the decline."

He proved by his martyrdom that he was guiding his Church towards an active participation in the life of his people, that the Czech Orthodox Church was one with the people and was fully involved in all their problems. During the First World War he had an opportunity to learn all about the war's horror and pointlessness, so he fully condemned aggressive wars.

After the Czechoslovak Republic was occupied by the Nazis in 1938-1939, he incited the believers of the Orthodox Church to unite, stand up to it and work for the people and the Church. The Czech Orthodox Church led by Vladyka Gorazd demonstrated in that hard period how responsibly she took her national and Christian mission and her anti-war and anti-fascist position. She brought up heroes, such as Jan Šonnevend, Chairman of the Council of Elders at the Orthodox Church of Sts. Cyril and Methodius in Prague, the priests Dr. Vladimír Petřek and Václav Číkl, who in the days when the Nazi's revel-

ry was at its peak looked after those seven who had made an attempt on R. Heydrich's life, hiding them in the Church of Sts. Cyril and Methodius in Prague. The consequences of their actions were tragic.

After the dramatic discovery of the patriots, His Grace Gorazd sent a letter on June 19, 1942, to the Reichspro- tector and representatives of the protec- torate government of that time, in which he wrote that he was giving himself up to them and wanted to accept the death penalty to save his Czech Orthodox Church. On June 25, 1942, he was thrown into prison, and after two months of torture was shot on Septem- ber 4, 1942. He became a martyr. The Orthodox Church was forbidden in our country. After the war, His Grace Bishop Gorazd was posthumously awar- ded the Czechoslovak War Cross 1939, and the Orthodox Church in Czechoslo-

vakia was reborn. Thanks to the Rus- sian Orthodox Church she was gran- ted autocephaly. In the spirit of Vlady- ka Gorazd's behests she joined with Orthodoxy.

Up to this very day no one has for- gotten the sacrifice made by Bishop Gorazd and by some Orthodox prie- sts and believers in the name of their peo- ple and Church in the period of Nazi occupation. So does their activity in the time of peace inspire us with lo- great respect and, above all, fruitful labours for the good of the Church and our people, for the support of peace, justice and progress, for cooperation in advancing our beloved Motherland.

Greater love hath no man than that that a man lay down his life for his friends (Jn. 15. 13).

Metropolitan DORO-
theophos of Prague and All Czechoslova-
kia
In the capital city of Prague
May 27, in the year of our Lord, 1978

Ecclesiastical Activities of Bishop Gorazd of Moravia and Silesia

(For the 100th anniversary of his birth)



In September 1978, on the Feast of Prince St. Vaclav of Czechoslovakia, the Mar- tyr, it was 45 years since the publication of the first edi- tion of *The Popular Book of Prayers and Hymns of the Orthodox Church* which was compiled by Bishop Gorazd, the restorer of Czech Orthodoxy. The publication of this liturgical book which is known under the shorter title of "Vladyka Gorazd's Book" was an aus- picious event not only in 1933 when Bishop Gorazd was nearly in the middle of his episcopal, pastoral and missiona- ry activities; this book has kept its im- portance even up to the present day. In the early 1950s a second edition of the book was brought out with the blessing of His Holiness Patriarch Aleksiy of Moscow and All Russia, when the Czech Orthodox parishes came under the Rus- sian Church jurisdiction. Simultaneous- ly the book was recognized and ap- proved for use by the Czech Orthodox parishes under the jurisdiction of the Serbian Church. It was with this book

that the Orthodox Czechs entered in 1951 the new period of the history of their Orthodox Church, that of au- tocephalous status.

The main aim of Bishop Gorazd's book is to teach all to sing, so that church singing ceased to be the cho- risters' exclusive monopoly, but that the entire congregation of worshippers, the people of God in the church to- gether with the priest might glorify the Lord God. No one before Bishop Gor- azd had managed to organize things in this way, although many had sought their days for some means to teach participants in festal services to sing. Certainly, one can mention here so- me Local Orthodox Churches which had traditional singers' meetings. Still, it was the psalm-readers and chorists for the most part that sang, while the common worshippers merely listened to the service.

The book attracted also the attention of our brothers from the Roman Cat- holic Church when in recent years they investigated and subsequently intro-

what Vladyka Gorazd had worked and used in his pastoral activities over half a century ago; namely, that in accordance with the liturgical reform of the Second Vatican Council the congregation of worshippers should participate as closely as possible in liturgical service.

Before the First World War Orthodox singing could only be heard where there were places of worship of the Russian Orthodox Church—in Prague, in the St. Nicholas Church in the Stare Mesto square, in Františkovy Lázně, in Maňanské Lázně and in Karlovy Vary. Services were conducted in Church Slavonic and the choirs sang in the same language. The choirs demonstrated a genuinely high level of performance. Suffice it to say that celebrities such as Janáček or Zdeněk Fibiš appeared on the conductor's stand in the St. Nicholas Church. But Czechs regarded Church Slavonic as a foreign language. Thus, on the one hand, and a choir inaccessible to ordinary worshippers, on the other, both made for Orthodoxy to be looked upon as a foreign affair. All the more so since a Russian church was not entitled to an independent parish but had to confine his activities to the Russian temple. The churches were under the jurisdiction of the Serbian parish in Vidia, while the Orthodox influence in the Czech society was restrained with a firm hand by the imperial government.

During the First World War, when a Russian priest, Archpriest Nikolai Chukov, was arrested, the Orthodox church life declined completely. After the war a believers' community sprang up in Prague—the Society of the Right to a Free Conversation—which bore a Slavonic character and could do little to improve divine service and especially singing closer to the Czech tradition. Apart from that, at about the same time preparations were being made to organize choral singing. In the first years after the war such a choral group at the St. Nicholas (St. Mikuláš) Church was tolerated by the authorities because the church belonged to the Czech Catholic church.

The springing forth of a so-called religious movement at that time put the Czech Church in a new situation. The

former Roman Catholic priests and believers joined the new Church which was different in that her divine services were conducted in Czech. The Roman Catholic Missal was being translated into Czech. Although singing had an old tradition there, it was clearly not enough for a complete liturgical service. At first, mainly in Moravia, a movement sprang up to include the entire congregation in the divine service. In some parishes which had a pro-Orthodox orientation from the beginning, in Chudobín, for instance, the Eastern Rite was used, although the Serbian Church allowed the new Orthodox parishes (within the framework of the Czechoslovak Church of that time) to use the Western Rite.

Bishop Gorazd, consecrated bishop in 1921 in Belgrade, gradually changed over to the Eastern Rite. However, since the worshippers were not used to singing the whole of Liturgy, Vladyka Gorazd wrote a manual, "Responses During Orthodox Liturgy", in which he used the following method: the worshippers sang to the tunes of the hymns familiar to them the rhymed texts of liturgical canticles. Everything was at the stage of development then. There were no regular churches and divine services were held in school buildings. An harmonium or a psaltery provided the accompaniment for the singing. When eventually the Church was clearly established as Orthodox, it was necessary to collect all the good beginnings and bring together all the liturgical choral trends.

Vladyka Gorazd mentions in the preface to the first edition the liturgical hymnbooks published by Fathers Neruda and Zidek. There were other translations of liturgical texts from Church Slavonic into Czech, too, which were arranged to the music of Orthodox composers for choral singing. In both instances a uniting hand was asked for. This is what brought "Vladyka Gorazd's Book" about, written with due regard for the old traditions reinforced today and combined with some new elements, such as, for example, evening services in eight tones, services for Great Feasts joined with morning services. They were all put to simple tunes easy to remember and with parts for three or

four voices. Vladyka Gorazd knew that this was where the future of the Church lay. He believed that for all the liturgical Orthodox heritage to be translated into Czech and divine service to be conducted according to the translation, a Czech Orthodox centre was indispensable, a monastery where it would be possible to combine services with the appropriate liturgical rites and canticles, where the full daily cycles and festal services could be performed continuously, where the glorification of the Lord would never cease. However, in the 1930s this was practically impossible for the Czech Orthodox community.

Yet, it is one thing to publish a liturgical manual; but it is quite a different matter to put it into practice. So the most important part of "Bishop Gorazd's Book"—singing—was awaiting its hour. For this reason, Vladyka Gorazd began his pastoral activities with introducing the believers to the contents of the texts, teaching them to sing at the same time, for which purpose he visited various parishes, conversed with the believers and sang with them. In his ministry Vladyka Gorazd combined the teaching of doctrine with actual praying and singing. He considered the artistic quality of professional choristers to be a highly important aspect of liturgical life, and he approved of the publication of scores by famous composers of ecclesiastical music, carried out by the Olomouc community, himself co-authoring some of the scores. But his primary aim was to teach all believers to sing liturgical hymns to simple tunes until finally there would be an opportunity to direct choral singing in the proper manner.

In our times people, especially the young generation, are giving up singing more and more. Today many relay this duty to transistor radios rather than use their vocal gifts. But to found a singing church one has to teach everyone to sing. There is a need for an apostle of singing, such as Vladyka Gorazd the Martyr, used to be. This is why "Vladyka Gorazd's Book" is a guide for ecclesiastical leaders to carry on in this direction. His tunes are simple and easy to remember. The arrangement of notes enables one to memorize

the double tune—according to priest's pitch of voice—no matter if it is a major or a minor chord. They can be sung as for one part only, too. Yet where there are many worshippers they should be sung together. It is good when the first part is accompanied by several voices in the mediant: it flows naturally from the music arrangement. And if there is a male voice, a bass or a tenor, it can be sung as three-voice harmony. Every person will agree that the tunes in "Vladyka Gorazd's Book" are very simple. They come for the most part from Russian and Serbian folk music, and there's a slight resemblance to the Carpathian airs. They can be sung as four-part harmonies, too.

Vladyka Gorazd had a very good knowledge of Russian singing. He knew that in a Russian church, when there are three people, they sing a three-part harmony, as there is a natural gift for multi-voiced singing. This is what was wanted from the Czech people. Vladyka himself came from Moravia, the land of songs and music, where people sing naturally in the mediant. However, it is not to say that Vladyka Gorazd took everything from Russian, Serbian or Ukrainian singing only. The book represents mainly Czech traditions of singing. It requires a mellow chant, not fast but not too slow. A singing like that fills one's soul with joy, pours straight into the listeners' hearts: "Sing to our God, sing, sing to our King, sing!" "Sing intelligently to God!"

However, to continue this work there must be a leader and a bishop to bless the leader. Unauthorized singing without the approval of the Church cannot be accepted. A one-sided view of singing, as just singing for the sake of singing, cannot be correct, it is no solution to the problems of church singing. The Apostolic Church sang in psalms and hymns (doxologies) and spiritual songs (Eph. 5. 19). Everything there was weighed and measured... although it was necessary to increase as much as possible the participation of worshippers in liturgical service. The work started by Bishop Gorazd should be continued and developed further.

Archpriest PAVEL ALEŠ, Czechoslovakia
Glas Pravoslavi No. 35, January 1971

A Book About Bishop Gorazd

The 100th anniversary of the birth of the first bishop of the Czechoslovak Orthodox Church, national hero and martyr, His Grace Gorazd, celebrated in 1979, was an important event both for the Orthodox Church in Czechoslovakia and for other Local Orthodox Churches. Therefore, Archpriest Jaroslav Šuvarsky's monograph on Bishop Gorazd¹ published in 1979 in Prague will certainly be of interest to all Orthodox readers who revere the memory of this outstanding worker of the Church. In the fifteen chapters of the book the author presents a consistent analysis of the life path of Bishop Gorazd,² who was born into a Catholic family and started his ecclesiastical service as a Catholic priest; later he turned to Orthodoxy and became a champion of the revival of the old, Sts. Cyril and Methodius's, Orthodox spiritual traditions in Czechoslovakia. The author describes the first steps made by the Orthodox Church led by Bishop Gorazd and his faithful comrades-in-arms in the

difficult period between wars in Czechoslovakia. The book brings to light Vladyka Gorazd's ecumenical activities. In the 1920s, he was among the initiators of practical ecumenism, advocating a broadminded ecumenical position. He believed that Orthodoxy had preserved in succession the spiritual heritage of the Undivided Church, and he therefore was sure of its important mission in the ecumenical movement.

There is a detailed account of Bishop Gorazd's immortal heroic deed performed in the name of the liberation of his beloved people in the Second World War.

The illustrations included in the book show Vladyka Gorazd in different periods of his life. There is a picture of him taken just before his death after he had been tortured for two months in a Nazi torture-chamber. There are also pictures of the churches where His Grace served at different times, and pictures of his comrades-in-arms. The series of illustrations ends up with a photocopy of the Decree of the President of the Czechoslovak Republic on posthumously awarding Bishop Gorazd the Czechoslovak War Cross 1939.

Brief résumés in Czech, Russian, English and German fill the last pages of the book.

I. P.

ORTHODOX CHURCH CHRONICLE

The Conference "Witness and Service" was held under the aegis of Syndesmos—the World Fellowship of Orthodox Youth Organizations, in Anguere (Paris suburb) from August 28 to September 2, 1979.

Over a hundred representatives of various organizations of Local Orthodox Churches took part in the conference. Representatives of the Roman Catholic Church and the World Council of Churches attended as observers.

From the theological schools of the Russian Orthodox Church, the following persons attended: Iumen Avgustin Nikitin, Syndesmos Vice-President, Hieromonk Markell Vetrov, member of the Syndesmos Executive Committee—both teachers at the Leningrad Theological Academy; Masskazovsky, student at the LTA; Hieromonk Ilya Kapalin, teacher at the Moscow Theological Academy; and I. Zaretsky, student at the

MTA. Archimandrite Michael Boliastis and Archimandrite Timotheos Margaritis (Jerusalem Patriarchate), students at the Leningrad Theological Academy, also took part in the conference.

Papers on the witness and service of the Orthodox Church in various regions of the world were read, and questions concerning the most comprehensive expounding of Orthodox truths in the non-Orthodox world were discussed.

From September 3 to 6, 1979, a session of the Syndesmos Executive Committee took place on the same premises, whereat it was decided to continue studying the theme "Witness and Service". The participants in the session decided to hold regional symposia to discuss the theme in question. The members of the Executive Committee adopted the resolution on convening the 10th General Assembly of Syndesmos in August 1980.

Letter from His Holiness Patriarch PIMEN of Moscow and All Russia

To Dr. Janis MATULIS, Archbishop
of the Evangelical Lutheran Church
of Latvia

Beloved brother in the Lord,

Please accept my personal best wishes and those of the Holy Synod of the Russian Orthodox Church on the occasion of the tenth anniversary of your elevation to the dignity of Archbishop of the Evangelical Lutheran Church of Latvia.

It is a source of joy to us to see the authority and respect which you have won with your zeal and diligence in the administration of your Church, in the ecumenical sphere and in the sphere of peacemaking. We are also deeply gratified by the genuinely fraternal cooperation between members of our two Churches in the various spheres of their joint activity, a cooperation that has been significantly advanced by your own effort. We derive inspiration from the brotherly cooperation which unites

the Evangelical Lutheran Church of Latvia and the Russian Orthodox Church in their patriotic service.

Dear brother, in recognition of your indefatigable labours for the glory of God, the strengthening of brotherly relations between the Evangelical Lutheran Church of Latvia and the Russian Orthodox Church and on the occasion of the 10th anniversary of your archiepiscopal ministry we have decreed it right and fitting to confer upon you the Order of St. Sergiy of Radonezh 1st Class.

Congratulating you on this award I wish you, our beloved brother in Christ, the almighty help of God in your labours for your Church, the best health and long life.

With our constant and sincere love in the Lord,

**PIMEN, Patriarch
of Moscow and All Russia**

September 20, 1979

The 10th Anniversary of the Archiepiscopal Ministry of the Primate of the Evangelical Lutheran Church of Latvia

On September 23, 1979, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, was in Riga, where he took part in the celebrations of the Evangelical Lutheran Church of Latvia for the 10th anniversary of the archiepiscopal ministry of the Primate of the Church, Archbishop Dr. Janis Matulis. The anniversary celebrations began with a service led by Archbishop Dr. Janis Matulis in Riga's Lutheran Cathedral Church of St. John the Baptist. The service was attended by ecclesiastical delegations which had arrived for the celebrations.

The honouring of Archbishop Dr.

Janis Matulis began with the reading by Metropolitan Yuvenaliy of a congratulatory message from His Holiness Patriarch Pimen of Moscow and All Russia and the conferring upon him of the Order of St. Sergiy of Radonezh 1st Class, which had been awarded him by His Holiness Patriarch Pimen for strengthening fraternal relations between the Evangelical Lutheran Church of Latvia and the Russian Orthodox Church and on the occasion of the 10th anniversary of his archiepiscopal ministry.

The jubilarian was congratulated by Metropolitan Leonid of Riga and Latvia on behalf of the Riga and Latvian D

se of the Russian Orthodox Church. Congratulations to Archbishop Dr. Janis Matulis were tendered by L. S. Mikhailov, Chairman of the Grebenshchikovskaya Community of Old Believers in Riga; Bishop Valerians Zondaks of Tauricaria (Roman Catholic Church in Latvia); Archbishop Edgar Hark of the Evangelical Lutheran Church in Estonia; Dr. P. Hanzem, Secretary of the European Church Minorities (Switzerland); Dr. T. Saraneva, secretary to the Archbishop of the Evangelical Lutheran Church of Finland; Bishop V. Harmst, of the Evangelical Lutheran Church of Hungary, and a number of other representatives of Churches and religious associations of the Soviet Union, as well as foreign guests who had come for the celebrations.

Following the service a reception was

given at the residence of Metropolitan Leonid of Riga and Latvia in honour of the 10th anniversary of the archiepiscopal ministry of Archbishop Dr. Janis Matulis. During the reception the jubilarian was warmly congratulated by Metropolitan Yuvenaliy.

In the evening, Metropolitan Yuvenaliy and Metropolitan Leonid attended the service in the Trinity-St. Sergiy Convent in Riga, during which the hierarchs exchanged greetings.

While in Riga, Metropolitan Yuvenaliy was accorded attention by A. A. Sakharov, Deputy Representative of the Council for Religious Affairs of the USSR Council of Ministers for the Latvian SSR, who was among those who welcomed him to Riga and saw him off to Moscow.

Ecclesiology in Russian Theology with Regard to the Ecumenical Movement

The ecclesiology of His Holiness Patriarch Pimen combines a strict Orthodox traditionalism with an open approach to the new problems raised by the ecumenical spirit of our times. It is firmly based on St. Paul's teaching on the Church as the Body of Christ, which is conceived in the process of her formation "as an institution of salvation, at once visible and invisible—visible and tangible in her historically continuous and organized community of believers headed by bishops; and invisible in her real Head—the Lord Jesus Christ—in the Holy Spirit, and in the communion of saints, who have departed the earth for the Kingdom of Eternal Glory".⁴⁰

The concept of the Church as the Body of Christ, whose members all abide in a liturgically comprehended mystical unity, invests ecclesiological thought with profound ontologism. The notes of the Church are defined as given to her by her Divine Head and not merely evolved in the course of eternal historical development. One of

such basic ontological Notes of the Church is sobornost [catholicity]. Following the finest traditions of Russian theology, His Holiness Patriarch Pimen does not narrow down sobornost to the concept of conciliarity as a system "of administration and ecclesiastical communion through discussion of all the most important questions at ecumenical or local councils".⁴¹ He sees it as the voice and conscience of the whole of the Church Plenitude "freely and unanimously resolving Church problems in a spirit of total brotherhood, love and respect for one another, in full obedience to the divinely revealed Truth and to the Holy Spirit, Who lives and acts in the Church and directs her conciliar mind and will".⁴²

It is characteristic of the Russian religious consciousness to perceive sobornost as a vital function of the Church organism, beginning and ending in Christ. Sobornost understood in this spirit guarantees that all the essential processes in the development of the Church take their proper course. In his speech at the public meeting in the conference hall of the World Council of Churches in Geneva on Septem-

or the beginning see issue No. 10.

ber 17, 1973, His Holiness Patriarch Pimen pointed out that all the problems which the Church is running up against and must take into account in the 20th century can only be harmoniously resolved on the basis of sobornost. Among the most important of them is the problem of renewing the Church, which is bound up with the need to make more effective Christian communities' witness in the Lord, and also the question of achieving confessional unity. Many of these topics were raised within the Russian Orthodox Church long before they became widespread in Western Christianity. However, the historical experience of our Church, stressed His Holiness, should serve the ecumenical movement as graphic demonstration that "renewal of the Church can and must be achieved exclusively through an ecclesiastical path and ecclesiastical means, through the development and deepening of the sobornost which is eternally inherent in the Church".⁴³

Individual mundane resolutions, opinions and wishes cannot serve as a basis for real renewal of the Church's historical face. This process will be the profoundly organic result of the conciliar self-awareness of the Church herself, and here sobornost is presented in its primal ontologism and divine origin. This genuine catholicity develops, in turn, from the plenitude of Church life and gives rise to conciliar forms of administration and renewal. However, catholicity itself does not depend on whether these conciliar forms are in a period of florescence or decline. "Councils are organs of the Church. Through them the catholic mind of the Church, guided by the Holy Spirit, resolves through grace the most important doctrinal questions and the foundations of canonical organization and practice, and implements the Apostolic Canon: *For it seemed good to the Holy Ghost, and to us* at every historical moment when it is necessary."⁴⁴

At the same time, however, catholicity as a note of the true Church—the One, Holy, Catholic and Apostolic Church—is not subject to the historical forms of its existence. This idea is especially important with regard to the formulation of the problem of catholicity in the ecumenical move-

ment, which sees its final goal the creation of conditions in which truly universal council will be able to speak on behalf of all Christians". However, the World Council of Churches is not a Church and is not catholic in nature. "The World Council of Churches, like other inter-Christian and inter-Church consultative bodies and assemblies, can have a positive influence on the birth and development of historical forms of conciliar administration and conciliar life in individual Churches or in relations between Churches, but this should not be confused with what the Orthodox Church understands by the word 'council'."⁴⁶

There is a clear boundary line separating ontological catholicity from organizational forms of conciliarity. In the view of Patriarch Pimen, the World Council of Churches ought to see its vocation in helping Churches to create appropriate conditions for convening a general Christian conference which would be prepared for by agreements on the questions of unity in faith and the foundations of canonical organization. It would really be able to speak on behalf of all Christians, while at the same time not claiming to be a genuine Ecumenical Council but only a "visible sign of the unity achieved".⁴⁷ Such a general Christian conference, if it ever took place, could simultaneously serve as a preparatory commission for the convening of a pre-council. This would signify that the World Council of Churches had successfully fulfilled its purpose and should cease to exist. But the organizational forms of Christian unity are the business of the Churches themselves, depending on direct agreements between them. Or the Churches could then convene a form "a genuine universal general Christian conference able to speak on behalf of all Christians, and such a conference could take place before the final reunion of all Churches. But the actual council would be the business and right of the Church herself—the One, Holy, Catholic and Apostolic Church in which all Christians or the majority of Christians would be reunited".⁴⁸

Thus, an ecclesiology based on the apostolic Teaching allows for a flexible and constructive approach to the solution of the most difficult questions facing modern-day Christianity, which is concerned with the problem of reunion. Ecclesiology cannot be only a theoretically abstract discipline; it must be a living witness of conciliar self-awareness. It remains inextricably bound to the pastoral. Particularly significant in this regard are the following words from an address entitled "The Orthodox View of Modern Ecumenism", which His Holiness Patriarch Pimen delivered in the University of Joensuu (Finland): "...I approach this topic from the pastoral viewpoint. Proceeding from the nature and concept of the final goal of my present talk, I shall deliberately avoid any references to the opinions of others and dispense with a complete historical and thematic survey and analysis of ecumenical material relating to the subject, nor shall I cite quotations from theological literature and ecumenical documentation I want to present here what I think on the subject in question, as I understand it from the viewpoint of my pastoral interests and my understanding of pastoral duty in this field."⁴⁹

The pastoral nature of Patriarch Pimen's theological thought is clearly imprinted on his whole ecclesiological concept, which is permeated with consciousness of the organic unity of the Church and priesthood. The priesthood of the New Testament is a divinely instituted Sacrament. As mediators between God and mankind, pastors bear the seal of apostolic service. Accordingly, even the moral image of the servants of the Church must be exceptionally high. The constant motto of their life is the behest of Christ, the Chief Shepherd: *Be ye therefore perfect, even as your Father which is in heaven is perfect* (Mt. 5. 48). "The very name pastor indicates that pastors are chosen from among the people and called in Christ's Name as being the most perfect, and therefore they are placed in charge of Christ's flock."⁵⁰

Theology orientated towards the pastor should be of a genuinely experienced nature. The Church's entire structure is concerned with creating precon-

ditions for overcoming moribund intellectualism of "the natural mind, limited by the norms of logical thought",⁵¹ and the raising of consciousness to the level of "mind regenerated by grace".⁵² It is not adherence to rational norms but communion with Truth, revealed to man "in the measure of the purity of his heart and mind",⁵³ which makes ecclesiology capable of giving specific and effective answers in every period of the Church's historical development. There is a need to develop spiritual courage, "in order to steer the ship of the Church in any weather".⁵⁴

Thus is the link between ecclesiology and moral perfection actually revealed. On the spiritual state of pastors depend the health and proper functioning of the entire Church organism. In the ecclesiological views of His Holiness Patriarch Pimen, this thesis stems from patristic tradition. "In the words of St. John Chrysostom, 'the ship of the Church is rocked by constant storms; apart from being encountered without, these storms also arise within and demand great care and attention on the part of the priest. For all his activity is directed towards one goal—the glory of God and the establishment of the Church. The helmsman inside the harbour cannot visualize what constitutes precise proof of his skill; but he who is at sea and capable of saving a ship during a storm deserves to be called an excellent helmsman'."⁵⁵

The pastoral approach is also characteristic of Patriarch Pimen's ecclesiology with regard to the problems facing the Local Orthodox Churches. First and foremost, there is the catholic problem, which is bound up with the problem of Christian unity; indeed, it may also be called the ecumenical problem. "In her spiritual nature the Church of Christ is divine and a mystery—a mystic Body whose Head is Christ."⁵⁶ Unity is essential to her nature; the Church gathers and unites mankind in the One Body of Christ.

Consciousness of catholicity is linked with the awakening of responsibility and internal activity within every member of the Church. "We consider," said Patriarch Pimen, "that it is essential to develop everyone's awareness of their responsibility before God and

their neighbour for their Christian vocation, for deeds performed in the Name of Christ. But this in itself should, in our opinion, lead to increasing fellowship in the One, Holy, Catholic and Apostolic Church, to the restoration and consolidation of essential elements of a truly Christian life, to the gathering and establishing of the faithful in the One Body of the Church of the Living God.”⁵⁷

This unity is built through faith in Christ. “The establishment of one faith is also necessary in those dialogues which are being conducted between Orthodox Churches, which accept the Christological decisions of the Fourth and Sixth Ecumenical Councils, and the Ancient Oriental Churches following the Monophysite tradition of St. Cyril.”⁵⁸ This is one of the urgent problems facing the Orthodox Church and it demands a clearly elaborated ecclesiological position. According to Patriarch Pimen, today, fifteen centuries later, when many of the factors responsible for the division no longer apply, true union is becoming possible on the basis of Eucharistic Communion, but without any striving to “uniformize ecclesiastical customs, centralize the Church or transport our states’ socio-political structure to the life conditions of the Ancient Oriental Churches.”⁵⁹

As far as the ecumenical movement is concerned, the contribution of the Local Orthodox Churches should consist in emphasizing the necessity of unity of faith and not just unity of action. “Here the horizontalism so widespread in ecumenism can be righted by the Orthodox affirmation of the necessity of unity also in the so-called vertical dimension.”⁶⁰ When social questions conceal “the basic understanding of salvation as liberation from sin, the curse and death and the achievement of eternal life in the Kingdom of Heaven and in communion with God”,⁶¹ horizontalism in the understanding of Christian salvation only complicates the search for unity among divided Christianity.

Patriarch Pimen’s pastorally orientated ecclesiology promotes harmonization between the horizontal and vertical tendencies in the ecumenical move-

ment. “In the words of the Gospel: *these ought ye to have done, and not to leave the other undone.* These questions, which are not mutually exclusive, are very important and topical, but they are in different planes in which one presupposes the other.”⁶²

This position on ecumenism taken by Patriarch Pimen stems, on the one hand, from the desire to restore unity with non-Orthodox Christian confessions and, on the other, from “traditional fidelity to the ecclesiological views held by the Early Undivided Church of the era of the Seven Ecumenical Councils on the essence and nature of the One, Holy, Catholic and Apostolic Church, and on the canonical norms and forms of Church unity and communion.”⁶³

The last decade of the ecumenical movement has been marked by definite progress. This is to be seen in the transition from a period of study to the main questions essential for the achievement of unity to a period of active elaboration of theological consensus which all member-Churches of the World Council of Churches must either directly implement in their liturgical and canonical life or reject giving reasons why the Supreme Church Authority did so. Practice has shown that attempts to implement such consensus have encountered certain difficulties, which have given rise to “caution, dilatoriness and vacillation.”⁶⁴ However, the present-day position should not arouse excessive pessimism. In the opinion of His Holiness Patriarch Pimen, “such deliberation is essential and expedient. It is like gathering of strength before the transition from theological discourses to agreements to practical conclusions and applications in the life of the member Churches.”⁶⁵

At the present time the Faith and Order Commission has managed to work out a number of elements of genuinely common Christian consensus on the questions of Baptism and the Eucharist.

While acknowledging these as encouraging, Patriarch Pimen said that “even the fullest and most ideal agreement on the Eucharist cannot lead to the restoration of that Eucharist

munion which in the West is incorrectly called inter-Communion. There can only be full Eucharistic Communion within the One, Holy, Catholic and Apostolic Church. For this it is essential that unity be achieved in faith and in the fundamentals of canonical organization".⁶⁶ The spirit of Orthodox ecclesiology rejects "inter-Communion" as merely an outward sign of the unity achieved; it regards partaking of the Holy Sacrament as a profoundly mystical act of being vested in Christ; an entry into mystical union, where space, time, language and customs no longer play the role of divisive factors.

The addresses delivered by His Holiness Patriarch Pimen during his visits to the Sister Churches testify to his deep liturgical and ecclesiological experience. "The Liturgy! What a magnificent symbol of the union of the faithful in Jesus Christ! What an effective instrument of real entry into the Body of Christ! There is no greater joy than the sensation of Eucharistic fellowship, no more powerful stimulus to the spread of this fellowship through the entire expanse of the Church than even beyond her bounds."⁶⁷ The way to entry into this unity does not lie merely in overcoming the "exterior" theological formulas which have divided and still divide Christianity to this day. Casting off these "exterior" differences, we come to new and no less "exterior" formulations which are incapable of leading to real ontological unity. This ontologism is responsible for the understanding of the Church as an integral organism, and makes the partaking of the Body and Blood of Jesus Christ an act of specific "entry into the fellowship, concord and sobor of Christ's Church".⁶⁸

The Liturgy effectively unites mankind with God, and therefore Church finds its genuine focus in it. In receiving Holy Communion a member of Church partakes of eternal life, actually experiences the process of deification. The Word of God, which resounds during such liturgical gatherings, is safeguarded against "individualistic interpretations". "If they are real and not nominal participants in the service, the preacher and the congregation cannot separate themselves during

the Liturgy from the presence of the Lord and from communion in the Holy Spirit, with the brethren gathered together in the Name of the Lord. This, in our opinion, is what it means to preach in the Church and through the Church."⁶⁹

All this testifies to the specific pastoral nature of the ecclesiology of Patriarch Pimen, who is creatively developing the traditions of Russian Orthodox theology which he expressed in the thesis: "From the Gospel, Through the Liturgy, to the Whole World". In this understanding the Eucharistic Sacrifice is perceived as a stimulus to the gathering of the dispersed children of God, to the practical ecumenism in concord with the spirit of the Undivided Church and also to the "performing of Christian service to the world after the example of Christ and for the realization of the Gospel's greatest commandment—love for one's neighbour".⁷⁰ Thus, ecclesiology becomes the self-awareness of the Church on her difficult and historical path of grace. Following the theological behests of Their Holiness Patriarchs Sergiy and Aleksiy, His Holiness Patriarch Pimen is making an enormous contribution to its development by his whole life and activity.

* * *

In this connection mention should also be made of the man who was a faithful helper of Patriarch Aleksiy and Patriarch Pimen, the late Metropolitan Nikodim of Leningrad and Novgorod—Head of the Moscow Patriarchate's Department of External Church Relations for many years, and then Chairman of the Holy Synod Commission on Christian Unity and Inter-Church Relations, and one of the presidents of the World Council of Churches.

The qualities which Metropolitan Nikodim combined within himself were manifested in his broad Orthodox service to all Christianity and all mankind—in all his pastoral, ecumenical and peacemaking activities.

In his theology and particularly in his ecclesiology, the late metropolitan always remained a deeply believing pastor who was devoted to his Church and people. In his fidelity to the apostolic traditions of Holy Orthodoxy, he

strove for a profound understanding of the Revelation, which might promote full Church unity.

His sociable personality, natural gifts and theological erudition helped him to reveal successfully Orthodox ecclesiasticism to the non-Orthodox world. He realized that frankness was beneficial not only to his own Church but to all other Churches as well. Hence his striving for ecumenism, for contacts and dialogues between Christian Churches both abroad and in the Soviet Union.

He loved the Church of Christ and devoted himself to her completely.

In September 1978, the world press carried the following witness of Pope John Paul I: "The Orthodox Metropolitan spoke to me with love of the Church. In my whole life I have never heard such beautiful words about the Church...."

In tribute to his radiant memory, I would like to conclude this brief memoir of Metropolitan Nikodim with words taken from one of his interviews: "In speaking of the Russian Orthodox Church's contribution to the work of the World Council of Churches and those spiritual riches which the Russian Orthodox Church can offer to other Churches, it should be mentioned that the entire 1000-year history of the Russian Orthodox Church testifies to the fact that her spirit can be expressed in two words: 'holy Russ'. It is a spirit of search for Christ, of striving for Christ and the implementation of His will in specific human conditions. It is in this striving that we see the objective of our service of the Church."

* * *

The present work was conceived as an attempt to clarify Russian thought in the field of Orthodox ecclesiology. It reflects a desire to achieve a historical synthesis of everything which is directly related at the present time to understanding the most important principles of ecumenism and evaluating them from the Orthodox viewpoint. The main methodological principle followed in the work is strict adherence to a consecutive historical perspective in outlining scholarship about the Church.

Orthodoxy was historically inherited from Byzantium. Naturally, the adop-

tion of Byzantine theology and Church Tradition on Russian soil was a creative process covering a lengthy period of time. For almost the entire period of the Russian Church's existence, ecclesiology had no knowledge of ecclesiology in the modern sense of this term. But one thing that was always alive and effective in Russia was direct authority of the Church, which can only be called the highest apprehension of ecclesiastical truth. The first ecclesiological works date back to the later period when intensive communion between Russia and Western Christendom had already begun. The Russian ecclesiastical consciousness, which had not till then been familiar with confessional problems, was acutely concerned over the confessional division in Christianity.

The ecclesiology of this period was mainly of a polemical and apologetic nature. It was the run-up which preceded a soaring ascent. The streams of ecclesiastical consciousness which had hidden deep down emerged to the surface of history, and the mighty torrent that resulted bore forth such leaders of ecclesiastical and religious thought as Soloviov, Trubetskoi, Florensky and Bulgakov. As if anticipating the ecumenical aspirations of our time, the best theologians of the old academic tradition strove, to the extent of their participation in the Plenitude of Orthodoxy, to express the ecclesiological consciousness of the era. In their works which are classics of theological scholarship, ecclesiological problems acquired extraordinary depth and breadth, and it is in this that their lasting significance lies. The ecclesiastical public activities of those great Primates of the Russian Orthodox Church—Sergii Aleksii and the present Patriarch—represent a valuable contribution to the development of Orthodox ecclesiology and bear lofty witness of the truth of Orthodoxy to the non-Orthodox world.

Such is the way in which Russian ecclesiology from the origin of Christianity in Russia up to the present is presented in this work. But true historical synthesis consists not so much in unfolding and understanding the past as in creatively embodying the behav-

aspirations of the Holy Fathers in the life of the Church. But for all its fidelity to Tradition and the objectives bequeathed to the coming ages by the Fathers of the Holy Fathers, Orthodox Russian theology is also naturally subject to the influence of the present day. And we theologians of the 20th century ought to develop and augment the legacy of the Holy Fathers, particularly in the field of ecclesiology.

This objective has become particularly topical and significant since the Russian Orthodox Church's entry into the World Council of Churches, which is the recognized instrument of the ecumenical movement.

The union of Churches and ecclesiastical communities confessing the Name of our Lord Jesus Christ represents the main and final goal of inter-confessional theological dialogue both on the universal and on the regional levels. All Christendom is now acutely aware of its separatedness and is striving to discover the unity commanded by Christ. We are witnessing ever more clearly a tendency on the part of Christian Churches to come together and merge in an all-Christian unity on an ecclesiastical basis, that is, on the basis of restoration of what was common to Church piety in East and West alike. However, it would be wrong in principle to set ourselves the goal of "returning to life" that which is in essence incapable of dying: the One, Holy, Catholic and Apostolic Church is not just a passing historical phenomenon, and the currently existing Church of the Ecumenical-Constantinopolitan Creed is not just "one of the Churches" of the modern age, as the religio-pluralistic world would like to regard her. She cannot therefore be regarded as merely equivalent to all the various Christian denominations which have separated from her during the course of history.

The external organization and outward manifestations of the present-day Orthodox Church may differ considerably from those of the Apostles' era, but this does not mean that she is not identical to the Church to which the New Testament bears witness. Under the cloak of time, the divine vestment of eternity in which the Church was clothed on the day of the first Pentecost

has always remained and still remains unchanged.

The Church's historical continuity and succession, while retaining her internal identity, bear witness to her divine origin and genuineness. At the same time this historical continuity of the Church is necessarily augmented, deepened and revealed by the dogmatic principle. Absence of this dogmatic aspect deprives the Church of that which fundamentally distinguishes her from general Christianity taken as a historical religion, the Church occupying a definite place in the history of mankind, arising and developing within this history, and linked with it both externally and internally. Dogmatic amendment introduces a deep metaphysical meaning into the understanding of the Church's historicity: the Incarnation could have occurred and did occur precisely in the life of this world, in its temporal context. The advent of God in the flesh really took place in the specific conditions of earthly reality, and from that moment the process of sanctification and transfiguration of the world has been filling historical time with an eternal positive content. Also connected with the concept of time is the idea of the geographical propagation of the Church as the realization of her inner Divine potential. Potentially the Church embraces all peoples and all mankind, for the Lord accepted all human nature, joined to mankind in all its manifold unity. However, this does not signify the empirical completion of the Church—externally she only extends over part of mankind today. Perfect in her own givenness, the Church must be understood in terms of correlation to the world, which exists in a state of both general and religious pluralism.

As an eternal and unavoidable topic which cannot be ignored, the problem of Church unity has become ever more topical over recent decades. It must be made the cornerstone of ecumenical research. The ecumenical movement in its present-day development bears witness to its participants' deep realization of the fact that the matter at stake is not a "federation of Churches", nor an external union of denominations, nor even unity "of action" by all Chris-

tians in some field or other, but real, genuine union of Christians in the Church, for the Church, as the Body of Christ, represents our union in Christ. Friendship, agreement on common actions, and love are all possible without sacramental and mystical union, but genuine union in Christ and entry into the God-Man unity of the Church are out of the question.

Church unity does not consist in organizational and administrative unity of Churches and denominations; it can only be truly understood by partaking of the grace-filled Plenitude of the Church. There are many obstacles in the way of such sacramental and mystical union—dogmatic, historical and eclesio-ritualistic—but the main obstacle is undoubtedly disagreement on the teaching regarding the Church.

It is difficult at the present time to foresee the future of the ecumenical movement. The Orthodox side is clearly aware that, without proper clarification and acceptance by all of a doctrine on the Church—on her nature, her notes and mission—there can be no genuine Church unity in Christendom; and even if, contrary to expectations, the main Christian denominations were to achieve an exterior unity, it would only have the same result as the attempts made to unite in the history of Byzantium and Rome.

In the present work we have expounded the history of Russian theological thought in its attempts to define dogmatically what the Church is. We see that ecclesiology has no satisfactory comprehensive definition of the Church at the present time. But can there be any exhaustive definition of the Church, if the Church herself forms the foundation of all definitions, being the *pillar and ground of the truth*? It is probably impossible, just as it is impossible to adequately define the life of God and man, who constitute in their synergism the ontology of the Church. But this impossibility of defining what the Church is in her ontological depth does not relieve theologians and religious thinkers of the obligation of finding more and more adequate definitions of the Church, of apprehending the depths of Divine Wisdom which is hidden and manifest in her being.

The question of a doctrine on the Church is exceptionally topical because of the comprehensive nature of the comprehension of the axioms and postulates of her unity and a theoretical solution of the ecumenical problem. Such solutions are only possible on an ecclesiological basis. Unity, as the mystical and metaphysical profundity of Church life, cannot be proclaimed with regard to the communities which have separated from her, for them it remains an object of search and aspiration. On the other hand, however, schisms and divisions can only take place within the Church, and, consequently, there remains some common basis on which ecumenical dialogue is possible. In the case of ecumenical dialogue with Protestant denominations, this basis is first and foremost a dogmatic minimum embracing faith in the Holy Trinity and in our Lord Jesus Christ, the Son of God and the Saviour of the World; acknowledgment of the Sacrament of Baptism and the authority of the Holy Books of the Old and New Testaments as Divine Revelation and as the source of Christian doctrine. By itself this dogmatic minimum cannot serve as a basis for reunion and even less for Church unity; it can only be a starting point for ecumenical dialogue with Protestants of all orientations. The key problem in ecumenical dialogue with the Protestants is the question of the Apostolic Succession.

NOTES

40. Pimen, Patriarch of Moscow and All Russia. **Slova, rechi, poslania, obrashchenia** (Sermons, Speeches, Addresses and Messages). Moscow, 1977, p. 242.

41. *Ibid.*, p. 313.

42. *Ibid.*

43. *Ibid.*

44. *Ibid.*, p. 325.

45. *Ibid.*

46. *Ibid.*

47. *Ibid.*

48. *Ibid.*, pp. 325-326.

49. *Ibid.*, p. 321.

50. *Ibid.*, 249.

51. *Ibid.*, p. 250.

52. *Ibid.*

53. *Ibid.*, p. 251.

54. *Ibid.*, p. 250.

55. *Ibid.*

56. *Ibid.*, p. 249.

57. *Ibid.*, p. 190.

58. *Ibid.*, p. 191.

59. *Ibid.*

60. *Ibid.*, p. 192.

61. *Ibid.*, p. 324.

62. *Ibid.*

63. *Ibid.*, p. 322.

64. *Ibid.*, p. 323.

65. *Ibid.*, p. 324.

66. *Ibid.*

67. *Ibid.*, p. 205.

68. *Ibid.*, p. 244.

69. *Ibid.*, p. 242.

70. *Ibid.*, p. 243.

(To be continued)

Archbishop Prof. VLADIMIR of Dmitriyev
Rector of the Moscow
Theological Academy and Seminary

Church Days in Turku

From June 14 to 17, 1979, Church Days of the Evangelical Lutheran Church of Finland, held in the city of Turku, Finland, were dedicated to the 100th anniversary of the first Congress of Lutheran Pastors which had inaugurated the Church Days. The jubilee celebrations were held jointly with the central agency on parish work of the Evangelical Lutheran Church and the Ecumenical Council of Finland, as a countrywide ecumenical event. Representatives from the Churches and religious associations of Hungary, the GDR, Norway, Poland, the USSR, and Sweden were invited to the jubilee of the Church Days. Representing the Soviet Union at the meeting were Archbishop Pavel Krasnotsvetov, Superintendent Dean of the Patriarchal Parishes in Finland, and Mikhail Baranov, chairman of the Church Council of the Lutheran Parish of the town of Peshkino.

Participating in the sessions were His Eminence Archbishop Paul of Karelia and Finland, His Eminence Metropolitan John of Helsingfors, Archbishop Nikolai Karjomaa, and Protoschymar Aleksandr Karelin; from the Roman Catholic Church in Finland—Bishop Paul Verschuren, as well as representatives of the Methodist Church in Finland and other religious associations.

The Church Days were held under the motto: "New Courage to Live as Christians".

On June 14, an ecumenical service was conducted in the cathedral church of Turku by Archbishop Dr. Mikko Juva, Archbishop Dr. Martti Simojoki, Metropolitan John and Bishop Paul Verschuren. During the service, Archbishop Dr. Martti Simojoki delivered a sermon on the Gospel words of Jesus Christ our Saviour: *I am the vine, ye are the branches* (Jn. 15. 5). At the conclusion of the service Archbishop Dr. Mikko Juva blessed the congregation. That evening a solemn meeting was held in the Ikuturi conference hall. The Lutheran Bishop of Helsinki, Dr. Aimo Nikolainen, greeted the representatives of the Christian Churches and

then gave the floor to Archbishop Dr. Mikko Juva, Head of the Evangelical Lutheran Church of Finland. Opening the meeting, Archbishop Dr. Juva noted that Church Days had originated 60 years ago as congresses of Lutheran pastors, at which various parish questions were discussed. Today, Church Days have become ecumenical, drawing into them representatives of the Orthodox, Roman Catholic and Methodist Churches of Finland. Archbishop Juva then proceeded to the theme of the meeting, "Courage of Christians in the Modern World", and emphasized the need to follow the commandments of Jesus Christ our Saviour.

After the concert of the Turku Orthodox Choir, Archbishop Paul of Karelia and All Finland greeted the participants and invoked God's blessing upon them and wished them success in their ecumenical communion and discussions.

Bishop Paul Verschuren, of the Roman Catholic Church, also delivered an address. Then Bishop D. Vikstrem read a paper on the theme, "New Courage in Life".

The next day, His Eminence Archbishop Paul conducted Matins and delivered a sermon on the meaning of the Orthodox divine service.

At the joint session, Metropolitan John of Helsingfors read a paper on the theme, "Christian Courage in the Bible", and Bishop Aimo Nikolainen on "Christian Courage in the Gospel".

The Lutheran parishes of Turku gave a luncheon in honour of the delegations at the Marina Palast Hotel. In the afternoon they were received by city officials, and were welcomed by Väipö Aaltosen, a member of the Executive Council of Turku.

That evening, Archbishop Mikko Juva gave a reception for the foreign guests at his residence. Present at the reception were Archbishop Paul of Karelia and All Finland, Archbishop Dr. Martti Simojoki, Metropolitan John, and Bishop Paul Verschuren.

On June 16, the morning service was conducted by the Roman Catholics.

Bishop Paul Verschuren delivered a sermon about the effect the Holy Spirit has upon men.

During the day the foreign guests were taken on a trip to the island of Saulu, which had been a leper colony until 1800. Prayers were said in the church on the island. Afterwards a Finnish television reporter interviewed Archpriest Pavel Krasnotsvetov, who said how happy he was at the opportunity of participating in the Church Days. He stressed that the Russian Orthodox Church highly valued ecumenical contacts. "Each meeting of this kind is important in its own way. The Russian Orthodox Church," he continued, "wishes to develop and strengthen ecumenical and peacemaking cooperation with Churches of other confessions."

On the return trip, Archpriest Krasnotsvetov answered the questions of the reporter from the Church newspaper *Kotimaa*. Touching upon the main theme of the meeting, he said, "The courage to live as a Christian comes from the mutual love of which our Saviour spoke. If we observe His words, we shall also have the courage to bear witness that we are God's children."

Archpriest Krasnotsvetov expressed satisfaction at having been able to take part in the Church Days. All this helped to draw closer our Churches and the Finnish and Soviet peoples, he said.

On Sunday, June 17, Metropolitan John of Helsingfors celebrated Divine Liturgy in the Orthodox Church of St. Alexandra the Martyr in Turku. Metropolitan John was assisted by Archpriest Pavel Krasnotsvetov and members of the local clergy. The ser-

vice was broadcast over the radio.

The final meeting was held in the afternoon, at which the foreign guests delivered salutatory addresses.

Archpriest Pavel Krasnotsvetov greeted the participants in the meeting behalf of the Russian Orthodox Church. "Our Church," he said, "accepted with pleasure the invitation of the Evangelical Lutheran Church and the Ecumenical Council of Finland. These Church Days are a noteworthy event, as they mark the 60th anniversary of the establishment, and are being held in the city of Turku, which is celebrating its 750th anniversary this year.

"At this ecumenical forum I wish to recall the words which Christ our Saviour said to His Apostles: *By this shall all men know that ye are my disciples, if ye have love one to another* (Jn. 13. 35). It is this love that must be present in our relations and must instil in us the courage to be followers of Christ our Saviour. Mutual love strengthens in us the hope that the time will come when all Christians will unite and will have *one Lord, one faith, one baptism, one God and Father of all* (Eph. 4. 5-6).

Afterwards addresses were delivered by Mikhail Baranov, Chairman of the Church Council of the Lutheran Parish in the town of Pushkino, and by Catholic and Lutheran churchmen from the GDR, Norway, Poland, Romania and Sweden.

The representatives of the Evangelical Lutheran Church of Finland in turn thanked their foreign guests participating in the Church Days. It was recorded in the resultant document that the next Church Days would be held in 1981.

Archpriest PAVEL KRASNOTSVE

Meeting of Theologians at the LTA

At the Leningrad Theological Academy on September 28, 1979, an informal meeting of the representatives of the Finnish theological faculties in Helsinki and Turku and the Leningrad Theological Academy took place.

Metropolitan John of Helsingfors (Orthodox Church of Finland), doцент at the theological faculties of the

Helsinki University and of the Abo Academy in Turku; Dr. Kauko Pirinen, professor at the Theological Faculty of the Helsinki University and director of the Institute of Orthodoxy, and Jukka Thuren, professor at the Theological Faculty of the Abo Academy in Turku, took part in the meeting from the Finnish side.

the Leningrad theological schools are represented by Archbishop Kirill Vyborg, Rector of the Leningrad Theological Academy and Seminary; Archpriest Prof. Vasilii Stoikov, Assistant Rector of the LTA and LTS; Archpriest Prof. Liveriy Voronov, Archdeacon Prof. Vladimir Sorokin, Hegumen Avgustin Nikitin, Secretary of the Academy Council and lecturer at the Academy, and A. I. Chizhov, lecturer at the Academy.

Archpriest Pavel Krasnotsvetov, Superintendent, Dean of the Patriarchal Exarchates in Finland, and Hegumen Vasilii Talypin, Rector of the Protection of the Veil Community in Finland, took part in the talks.

Questions regarding the further development of relations between the theological schools of Finland and the Leningrad Theological Academy were discussed at the meeting. The participants agreed that the development of such relations would enrich the scholarly life of the theological schools of both countries and would consolidate the relations between the Churches and the peoples of the USSR and Finland.

On September 27, the Feast of the Exaltation of the Holy Cross, the members of the delegation attended the Divine Liturgy concelebrated in the Holy Trinity Cathedral of the St. Alexander Nevsky Lavra by Metropolitan Antony of Leningrad and Novgorod, Metropolitan John of Helsingfors and Archbishop Kirill of Vyborg. The LTA professors and lecturers were also at the service.

On that same day, Mr. Antti Karppinen, Consul General of Finland in Leningrad, gave a dinner in honour of the Finnish delegation. Metropolitan Antony, Archbishop Kirill and the representatives of Leningrad clergy were among the guests.

On the day of the meeting, September 28, Archbishop Kirill gave a dinner in honour of the participants in the meeting. Afterwards the guests got acquainted with the life of the theological schools, as well as with the ecclesiastical and cultural life of Leningrad. In the evening of September 28, Metropolitan Antony gave a dinner in honour of the delegation of the theological faculties of Finland.

CHRONICLE

From August 20 to 24, 1979, the meeting of the Mixed Theological Commission on Orthodox-Old Catholic Dialogue was held in the German Metropolitanate of the Constantinople Patriarchate, Bonn, FRG. Participating in the commission were representatives of the Constantinople, Alexandrian, Jerusalem, Russian, Romanian, Bulgarian, Cypriot and Hellenic Orthodox Churches. The Old Catholics were represented by delegates from the Dutch, German, Swiss, Austrian and Polish Churches, as well as from the Polish Old Catholic Church in the United States and Canada.

Participating in the proceedings of the commission were its members from the Russian Orthodox Church: Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe; Archpriest Nikolai Gundyaev, a professor at the Leningrad Theological Academy, and G. N. Skobei, a staff member of the Department of External Church Relations of the Moscow Patriarchate and the commission's consultant.

* * *

From September 17 to 20, 1979, the meeting of the Inter-Orthodox Theological Commission on the Preparation of Dialogue with the Lutheran Church was held in the Monastery of Amelungsborn (near Hanover, FRG). Participating in the meeting from the Russian Orthodox Church were Hegumen Avgustin Nikitin, an instructor at the Leningrad Theological Seminary; A. I. Osipov, a professor at the Moscow Theological Academy, and G. N. Skobei, a staff member of the Department of External Church Relations and the commission's consultant.

The commission members examined the history of Orthodox-Lutheran relations from the 16th to the 20th centuries and assessed the results of the bilateral dialogues held by the Constantinople, Russian and Romanian Orthodox Churches. The methodology of the Orthodox-Lutheran dialogue was discussed at the sessions. The commission members agreed to hold the next meeting in autumn 1980 in Denmark.

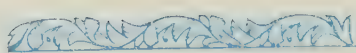
Dr. D. Martensen, Secretary of the Federation on Inter-Confessional Dialogue, and Prof. Dr. Kretschmar, of the Evangelical Lutheran Church in Germany (FRG), attended the meeting as observers.

After the commission meeting closed, the governing Bishop Gerhard Heinze of the United Evangelical Lutheran Church of Germany and Dr. E. Lose, First Bishop of the Hanover Land Church, gave a reception in honour of the participants in the meeting.

A reception was also given in honour of the participants by the Evangelical Lutheran Church of Hanover and the German National Council of the Lutheran World Federation. The guests were received by the Oberbürgermeister of Hanover Herbert Schmalstieg.

At the invitation of His Grace Bishop Lavrentije of Western Europe (Serbian Orthodox Church), they visited the city of Hildesheim—the centre of this Church in the FRG. The delegation of the Russian Orthodox Church was invited by the Lutheran community of the town of Bockenem to attend Lutheran evening services there. At the services were representatives of the local Roman Catholic Church.





St. Stefan, Bishop of Velikaya Perm



St. Stefan¹ was born in the first half of the 14th century. His father, Simeon, was a cleric of the cathedral church at Veliki Ustyug. Of his mother, Maria, it is related in the *Life* of the Blessed Prokopi, the Fool-in-Christ, that one day when she was three years old she attended Vespers at the cathedral with her parents. When St. Prokopi saw her, he bowed low to her and said out loud that here was the mother of the great Bishop Stefan, the Enlightener of Perm. Everyone who heard marvelled at this prophesy, incredulous that there could be a bishop in Perm. The town of Perm did not then exist, and the great area extending from the Ustyug River to the Urals was regarded as the land of Perm. The population of the land were pagans. They were first under the jurisdiction of Novgorod and then of Moscow [2, p. 228; 3, Vol. II, p. 129].

As a teenager St. Stefan was sent to study. Having a good memory, he excelled in his studies. As a young man, St. Stefan performed the duties of a reader and *kanonarkh* at the cathedral church. He exceeded many young men of his age in intelligence and quick wit. Following the example of his pious parents, the young Stefan lived in fear of God, praying and reading the Holy Scriptures. He kept himself in chastity, virginity and purity.

From his youth, St. Stefan strove after truth and salvation and his heart burned with love for God. Bearing in mind the example set by the great ascetics, the young man chose to become a monk. He parted with his parents and moved from Veliki Ustyug to the Rostov Monastery of St. Gregory of Nazianzus, popularly known as "Gregory's Cloister".

The monastery had a big library which attracted the young man's attention. Many of the monks could read and even speak Greek. During divine

services the monks on the left cle sang and chanted in Greek. The Blessed Stefan served zealously in the monastery community, advancing his learning. The hegumen liked him for his erudition and good voice. Upon completing his novitiate, St. Stefan asked His Grace Bishop Parfeniy of Rostov [1, p. 311] for his blessing to be professed. In 1365, he was professed by Hegumen Maksim. And as a monk St. Stefan never missed a single church service. He was under obedience to the bakery and worked in the fields well, bearing in mind the Christ's rule that laziness is the mother of sins.

The Monk Stefan spent his free hours in the monastery library. Having access to Greek manuscripts and to the works of the great fathers, the Blessed Stefan imbibed the wisdom of the learned. He himself had copied many books, but, unfortunately, they have not survived to our times, having been destroyed during fires at the monastery. Father Epifaniy reminisced on the spiritual atmosphere that surrounded the saint-to-be. The monks discussed the books they had read, looking into the event, a word, a verse or a line in the book that had roused their interest [1, p. 243].

The Blessed Stefan's feats as a monk were fasting, prayer, tears, the purification of intentions, patience, abstinence and obedience. These good acts lasted throughout the whole period in the monastery, that is, for about ten years. St. Stefan's example persuaded everybody that the fear of God shielded him and guided him in his hope for eternal life.

The Monk Stefan attracted the attention of Vladyka Arseniy of Rostov. The latter thought highly of his diligence and erudition and raised him to the rank of hierodeacon. Soon after, Archbishop Gerasim of Kolomna ordained him hieromonk. The grace of ordain

nt rekindled the secret flame of
ostolic zeal in the Priestmonk
efan.

Loving Christ even as a young man,
eromonk Stefan wanted to illumine
h the light of the Gospel his former
gan neighbours: the Permiaks, Zyri-
s, Ostyaks, Voguls and Cheremis
o lived in the land adjacent to
tyug. Through Divine Providence,
future saint had been preparing
this life since childhood. Even as a
ld living in Veliki Ustyug, he had
ed talking to the Zyrians who came
sell their goods. It was in those
rs that St. Stefan had learnt their
guage. Later on, at the monastery,
order to give the Zyrians a con-
nient means of getting to know the
h of Christ, he composed an al-
bet for the Zyrian language and
nslated the most necessary Books of
Holy Scripture and several liturgi-
books—the Gospel, the Apostle, the
alter, the Horologion and some
ers—into their language. These
olarly endeavours were of great im-
tance. Their aim was to glorify the
me of God through converting idola-
s to the Church of Christ³.

After so long a preparation, Hiero-
nk Stefan's apostolic ministry proper
an. It was immediately preceded by
future saint's trip to Moscow in
9. By that time St. Aleksi, Metropo-
n of Moscow, had died and the met-
olitanate was temporarily ruled by
Grace Bishop Gerasim of Kolom-
t, Father Stefan confessed to him
heart's irresistible desire to go to
Permiaks to preach Christianity to
m.

Bishop Gerasim blessed St. Stefan
dly upon his apostolic labours, sup-
ng him with holy oil and antimen-
to conduct divine services with.
er saying a prayer at the tombs of
Petr and Aleksi of Moscow, the
apostle set out for the land of
m via Ustyug, sailing up the Sever-
a Dvina River. Upon reaching the
uth of Vyehgda River, he stopped
he Zyrian village of Kotlas, which
at time was called Pyras. There
er Stefan offered up a fervent
ver to the Lord and started preach-
the True God to the local people.
er Stefan spoke the native lan-



St. Stefan,
Bishop of Velikaya Perm

guage of the Permiaks. His speech was characterized by a strong power of conviction and deep faith. Whose heart can help quivering at hearing the Good News of Christ the Saviour? People with sensitive souls upon hearing the glad tidings, marvelled at the Divine Light and received Holy Baptism. The stubborn and ignorant refused to listen to the stranger from Moscow and sought to annoy him in every possible way. They assaulted the preacher, armed with stakes, making repeated attempts at his life. But the prayerful and kindly disposition of Father Stefan overcame their rage. In this way the right hand of God preserved him and shielded him from death.

Encouraged by the certain leadership of God, St. Stefan continued on his way up Vychegda River. Many of the baptized Zyrians accompanied him. Sailing up to the mouth of the river Vym—the very centre of the Zyrian people, where the waterways of the rivers Vychegda, Vym and Sysola merges—Father Stefan quietly and cogently exposed the falseness of the pagan beliefs to the local people. Usually every such meeting resulted in many asking to be baptized⁵. The inspired preaching brought the number of local Christians up to a thousand. A church was built for the newly-converted, dedicated to the Annunciation of the Blessed Virgin to commemorate the day on which St. Stefan arrived at their village to illumine the land of Perm. In this church the Priestmonk Stefan often prayed for his flock, saying: "Gather, O Lord, Thy scattered people, and lost sheep, and bring them into Thy Holy Church, and add them to Thy chosen flock" [2, April 26].

Still, idolatry had a strong hold upon the Permiaks. It grieved Father Stefan to see many of them continuing to worship "the sacred tree" (a birch) as a special idol. Saying a prayer, St. Stefan set fire to it. Learning about the fire the pagans, armed with axes, rushed furiously towards their idol, hoping to save it, but on seeing that it had virtually burned down, they turned their axes against the saint, meaning to kill him. Meanwhile Father Stefan was praying with deep concentration and humility, ready to receive

martyrdom. The calm meekness of a righteous man discomfited the enraged pagans and vanquished their fury. Feeling the effect of the calling grace, St. Stefan preached with even greater intensity, and the Lord, seeing the zeal and fervour of the preacher, softened the hardened hearts of the idolaters and sent down the spirit of tenderness upon the people of Perm.

People of different ages watched with patience and apostolic labours Father Stefan; everywhere and in everything they met with love and forgiveness from him, notwithstanding disappointments, humiliation or even animosity. Father Stefan continually preached to them about the Kingdom of Heaven and about God's retribution. The Permiaks began to recognize the truth of the God preached by St. Stefan, and themselves started preparing one another for the embracement of Christianity reasoning that the Christian God must be great, greater than their own gods [2, April 26]. With this spiritual attitude they came in contact to the apostle, asking him to teach them the faith of Christ and to baptize them. Weeping with joy, Father Stefan welcomed them with love, teaching, comforting them, and God opened their understanding so that they might receive the glad tidings (Lk. 24). Upon becoming Christians, the people destroyed the heathen temples, smashed the idols. As there were many of those who had come to believe in Christ the Saviour, St. Stefan built two more churches at Ust-Vym, dedicated to St. Nicholas, and the other to Archangel Michael.⁵ Schools teaching the Permiak language were opened at the churches, the workers were sent to the Moscow hierarchy to be ordained. The Permiaks attached the House of God as the highest source of righteousness and piety.

Regarding St. Stefan's enlightened activities, Father Epifaniy wrote that the Blessed Stefan taught his students to read and write in Permiak, commanding them to study the Horologion, the Octoechos, and the Psalter. He selected the more gifted students to serve as priests or deacons, taught them also to write in Permiak [1, p. 247]. In this way the faith

ist was taking root in the great
land of Perm.

But the primordial Enemy of man-
kind incited Perm's chief magician,
Pama, against St. Stefan. This magici-
an visited the newly-converted and
caused strife amongst them. The faint-
hearted started leaning towards his
evil teaching. Pama decided to intimidate
Stefan himself, challenging him to
pass through fire and water. God's
servant, St. Stefan, with his selfless-
ness, humility and steady reliance on
the Lord Jesus Christ, accepted the
temptational challenge of Pama. St.
Stefan took the magician by the hand
and went into the fire with him, but Pama
was burned from it.... Father Stefan urged
him to walk into the water, but in vain.
Ungraced, Pama was driven out of
Perm land. In this way the
triumph of Christ's faith was assured.
Stefan's victory over the magician
is described in the service for April
13: "Thou didst parry the badgering
of a brutal and vicious heathen chief
and drove him like a wolf, away from
the flock, and thou didst teach the
people of God in the manner of the
apostles..." [7, 1st festal sticheron].

The substantial increase in the flock
indicated the need for the establishment
of a bishopric in the Perm land. Father
Stefan went on his second trip to Mos-
cow, to Metropolitan Pimen of Mos-
cow. The Holy Council with its Pri-
nce decided that Stefan, the Apostle of
Perm, was fit to be also the bishop of
this enlightened country. In the winter
of 1383 the Blessed Stefan was con-
secrated Bishop of Perm.

Upon his return from the capital to
Perm, St. Stefan revived his apostolic labours with even
greater vigour. He founded numerous
churches; ordaining suitable candidates
for the priesthood; concerned himself with the ma-
terial welfare of the people, petitioning
for help first to Novgorod, and then to
Moscow, as well. During famine the
hierarchy obtained bread from Vologda.
In 1390, St. Stefan went to Moscow
once again.

This trip of his was marked miracu-
lously by a manifestation of God's
grace. Riding past the Trinity-St. Ser-
giy Monastery, at a distance of ten
miles from it, St. Stefan got off the

carriage, said a prayer and bowed to
St. Sergiy with the following words
of greeting: "Peace be unto thee, spiri-
tual brother!" At the same time St.
Sergiy rose from the communal meal,
spiritually perceiving this greeting, and
bowed prayerfully in return to the
hierarchy who was far away from the
cloister, saying in return: "Rejoice
thou, too, Christ's pastor; may God's
peace be with thee" [1, p. 252]. In
Moscow, the Bishop of Perm was
received with special cordiality by the
Primate of the Russian Metropolita-
nate, and together they attended the
council of bishops to hear the case of
Bishop Evfimiy of Tver.

Grand Duke Vasiliy and his boyars
furnished the Bishop of Perm with a
suitably generous bounty. St. Stefan
used the money to build an almshouse
in his own cloister, where pilgrims and
poor people found rest and shelter.

On returning to his flock, St. Stefan
took part in pacifying the Vyatka
people in 1392, who having been ousted
by the Tatars from their native land,
wanted to settle among the Zyrians,
cumbering the latter, and even started
to resort to violence. St. Stefan per-
suaded the Vyatkans to return to their
own land, and they, heeding his word,
drove the Tatars out of their native
land and the Zyrians were able to live
in peace.

St. Stefan, therefore, rightfully earned
the precious name "Father of the
Permiaks", having worked there over
21 years, 13 of them in the bishop's
dignity [8, p. 233]. Reaching a vena-
rable old age, St. Stefan went on his
third trip in 1396 on urgent eccle-
siastical business to St. Kiprian, Met-
ropolitan of Moscow. He summoned his
flock and exhorted them paternally, in
accordance with Holy Scripture, to live
in faith, love and piety. After a fervent
tearful prayer for his spiritual child-
ren, as though aware of his near end,
St. Stefan took his leave of them. He
never returned to his spiritual children
again. Soon upon reaching Moscow,
St. Stefan passed away to the Lord
Whom his soul had loved (Canticle 3,
3) from childhood.

The body of St. Stefan was buried
in the Kremlin, in the Church of the
Transfiguration, in the expectation of

the time when our Lord Jesus Christ would transfigure it *that it may be fashioned like unto his glorious body* (Phil. 3. 21).

St. Stefan, the great enlightener and the first Bishop of Perm, completed his life pleasing unto God, having left the Permiaks the priceless treasure of the holy Faith and God's peace.

St. Stefan's good deeds for his flock are very vividly described in the Permiak song of lament on his death, written down by Father Epifaniy:

"We have lost our patron and intercessor. He prayed to God for the salvation of our souls, and presented our complaints to the prince; he worked to obtain benefits for us and was concerned for our welfare; he was our zealous protector before the boyars and the superiors; many a time did he deliver us from violence, heavy labour and the tiun's* bribery, and alleviated our taxes. Even the Novgorod river-pirates, those robbers, heeded his instructions and did not rob us. We used to be jeered at by our heathen neighbours—the Laplanders, Voguls, Ostyaks, and Pinegis, but he rid us of them" [1, pp. 252-253].

And today, amidst the assembly of saints, St. Stefan intercedes before the Lord of Fortunes for everybody who appeals to him through faith and prayer and offers up zealous thanks to him. "Rejoice, St. Stefan, the special patron of Russia" [9, 11th icos].

NOTES

¹ The *Life* of St. Stefan was written by Father Epifaniy, disciple of St. Sergiy of Radonezh (see *The Synodal Manuscripts* of the 16th century, No. 420, 555). In the introduction to the *Life* Father Epifaniy wrote: "I, a humble monk, inspired by love, have decided to record—for future generations to remember—some facts from the good and wonderful life of our Reverend Father Stefan, Bishop of Perm; about his birth and childhood, his youth and his first monastic feats, his service as priest and as bishop, right up to his departure. I have been gleaning information on all here and there: some things I heard from his disciples—in this way I learnt about his teaching, his activities and pastoral management; other things I did see with my own eyes or heard from him: as I talked to him many times; the

rest I learned from the old people whom I asked" [1, 310].

² The loss of the books copied by St. Stefan is confirmed by the fact that for the 500th anniversary of the preaching of the Word of God in Velikaya Perm, there was a campaign to raise money for the restoration of the fire-devastated monastery in which St. Stefan had lived and worked [4, p. 343] in the city of Perm in 1879.

³ Father Epifaniy wrote: "And the good ambitious intention to go to the land of the living and to edify it... he had been thinking of for a long time" [1, p. 311]. In the iconostas of the Church of the Saviour in the Kremlin, the icon of St. Stefan bears the following inscription: "St. Stefan, bishop, native of the Great Russian town of Ustyug, son of a cleric of the Catholic Church of the Holy Mother of God in Ustyug, the name of Simeon, and of his wife Maria was the first Bishop of Perm, and taught the people of Christ, and baptized, and compiled an alphabet for their language in the year of 6880 (1680). Passed away in the year of 6904; his body buried in this holy church" [1, p. 311]. Father Epifaniy, too, said about St. Stefan: "Striving for greater knowledge, being a great lover of learning, he learned to read and write Greek and read Greek books and revered them and also had them with him, and he could speak three languages and could also read and write in three languages, that is, in Russian, Greek and Persian" [1, p. 311].

⁴ Father Epifaniy refers the beginning of St. Stefan's apostolic activities to 1379, when Archpriest Mityai went to Constantinople to be consecrated as Metropolitan of All Russia [1, p. 244].

⁵ The church dedicated to St. Michael the Archangel as the vanquisher of the spirit of darkness was built on the spot where the church grew [2, April 26; 6].

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- (2) St. Dimitriy, Metropolitan of Moscow. *Zhitia svyatykh* (The Lives of the Saints). Moscow, 1829.
- (3) An Account of the Economics of the Perm Province, Part II.
- (4) The Perm Diocesan Gazette, 1879, No. 1.
- (5) The Pastor's Interlocutor, 1889, No. 1.
- (6) *Povest ob Ust-Arkhangelskom monastire g. Vologdy* (A Story about the Ust-Arkhangelsk Monastery in Vologda). — The Vologda Diocesan Gazette, 1850, No. 9.
- (7) The Menaion — April. St. Petersburg, 1904.
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- (9) The Akathistos to St. Stefan, Bishop of Velikaya Perm.

Archpriest GERMAN BIRILIN

* Title of various officials in mediaeval Russia.

DIVINE LITURGY

The Second Eucharistic Prayer— the Hymn "We Sing Thee"

As the choir sings the Hymn of the Seraphim, "Holy, Holy, Holy, Lord of Sabaoth, Heaven and earth are full of Thy glory. Hosanna in the highest: Blessed is He cometh in the Name of the Lord, Hosanna in the highest", the priest reads secretly the second Eucharistic Prayer, in which he, spiritually among the host of angels present at the celebration of the Sacrament of Holy Eucharist, praises the Lord for the Economy of Salvation of mankind: "And with these blessed powers, O Master, Lover of mankind, also cry and say: Holy and most holy art Thou, and Thine Only Begotten Son, and Thy Spirit: Holy and most holy art Thou, Thy glorious majesty (2 Pet. 1. 17), Who so loved Thy world, that Thou didst give Thy Only Begotten Son, to the end that all who believe in Him should not perish, but should have everlasting life (Jn. 3, 16): Who being crucified and having accomplished all that was appointed for our sakes, in the night in which He was given up, or rather gave up Himself, for the life of the world, took bread (1 Cor. 11. 23) into His most pure and holy spotless hands, and, when He had given thanks and blessed and hallowed it, He brake (Mt. 26. 26; Mk. 14. 22; Lk. 22. 19) and gave it to His Holy disciples and apostles, saying:..."

In St. Basil's Liturgy this prayer begins almost the same words: "And with these blessed powers, O Master, Lover of mankind, sinners also cry and say:..." followed by glorification of God's majesty and the noble ways of His righteousness manifested in mankind's salvation. On behalf of the congregation the priest offers thanksgiving to His Heavenly Father for His greatest benefice—the sending of His Son into the world for His salvific concern for us during His earthly life and at the Last Supper which He willed to partake with His disciples in the upper room in Zion before the coming of His Kingdom. At this Last Supper the Divine Eucharist was instituted.

"Take, eat; This is My Body, which is broken for you for the remission of sins", with this ecphronesis the second Eucharistic Prayer ends. These words focus our spiritual gaze on that time when the Saviour of the World instituted this greatest Sacrament of Divine Love, God's union with man and man's union with God. During this ecphronesis, "the deacon shows the priest the holy discus, holding the oration with the three fingers of his right hand" (Liturgicon). The choir slowly sings: "Amen!" The priest reads secretly: "Likewise also the cup after supper saying:..." then intones out loud: "Drink ye all of this; This is the Blood of the New Testament, which is shed for you and for many others for the remission of sins." The choir sings slowly again "Amen". The ecphronesis: "Take, eat, and drink ye all of this"—these are the Words of Institution of the Sacrament of the Eucharist.

In St. Basil's Liturgy the ecphronesis is preceded by the last words of the Eucharistic Prayer: "And gave it to His holy disciples and apostles, saying: Take, eat... Likewise also He took the cup of the fruit of the vine and mingled it and, when He had given thanks and blessed and hallowed it"—the priest prays secretly, and then intones: "He gave it to His holy disciples and apostles, saying: Drink ye all of this ...".

While the choir sings "Amen" for the second time, the priest reads a silent prayer: "Remembering this saving precept, therefore, with all that for our sakes was brought to pass, the Cross and tomb, the Resurrection the third day, the Ascension into Heaven, the sitting on the right hand, the coming again the second time in glory:..."

In St. Basil's Liturgy this prayer begins thus: "Do this in remembrance of Me: for as often as ye eat this bread, and drink this cup, ye do proclaim My Death and confess My Resurrection."

The deacon, having made the Sign of the Cross and kissed the altar, bows to the priest. He then takes the discus in his right hand and the Chalice in his left hand, and raises them up above the altar, his right hand lying across his left hand forming a cross. At this moment the priest raises up his hands and

intones: "Bringing before Thee Thine of Thine own in all and for all". The choir sings: "We sing Thee, we bless Thee, we give thanks to Thee, O Lord, and unto Thee, our God we pray." This rite above the Chalice and discus is called the Elevation of the Holy Gifts. If the priest is celebrating Divine Liturgy alone, he does this himself.

The part of Divine Liturgy we are examining, which discloses the redemptive act of our Lord Jesus Christ, the Last Supper with the Words of Institution of the Sacrament in commemoration of the Cross of Golgotha, the burial, the Resurrection, the Ascension, the Lord's assumption of His seat at the right hand of the Father, is called in liturgiology the *anamnesis* (from the Greek word meaning "memorial").

The Anamnesis is found in many early Liturgies.

The initial words of the second Eucharistic Prayer in the Liturgy of St. John Chrysostom: "And with these blessed powers, O Master, Lover of mankind ..." were introduced into the early Syrian Anaphora (*The Anaphora of the Twelve Apostles*) edited by St. John Chrysostom and used by him as the basis of his own Liturgy. While St. John Chrysostom's Anaphora was only edited by him, St. Basil the Great's Anaphora, although based on the early Cappadocian Church Anaphora, differed greatly from it, so he may be said to be its

author. St. John Chrysostom edited the individual tirades (as literary rubrics or periods in the text of the Eucharistic Canon are called in liturgiology) of the *Anaphora of the Twelve Apostles* and gave them good literary form and a logical development of thought. The editing retained the confession of truths found in the early Anaphora, but it was done in the spirit of the post-Nicene theology and Greek literary aesthetics. In St. John Chrysostom's Liturgy, the introductory doxology (from the Greek meaning "glorification", but here referring to the first Eucharistic Prayer) merged logically and consistently with the Sanctus (Hymn of the Seraphim), and the latter thanks to the author's added phrase: "And with these blessed powers, O Master, Lover of mankind, we also cry and say ..." merged with the Anamnesis, which in its turn merged with the Epiclesis (the invocation of the Holy Spirit).

The ecphronesis "Bringing before Thee" is found in the Anaphorae linked with the Alexandrian group of early Liturgies. Evidently this was the Alexandrian form of the Eucharistic Prayers*.

Archpriest VASILII VOINAK

* Prof. N. D. Uspensky, *The Anaphora: An Experiment in Historical and Liturgical Analysis*, Theological Studies, No. 13, Moscow, 1978, pp. 98, 107.

BOOKS AND PUBLICATIONS

60th ANNIVERSARY OF THE RESTORATION

of the Moscow Patriarchate

Celebrations on May 25-29, 1978. Published by the Moscow Patriarchate. Moscow, 1979, 98 pp. and 36 pp. of illustrations, 20×26 cm.

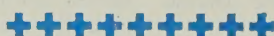
A collection of materials on the celebrations of the 60th Anniversary of the Restoration of the Patriarchate in the Russian Orthodox Church, held in Moscow and the Trinity-St. Sergiy Lavra from May 25 to 29, 1978, (see JMP, 1978, No. 8), was published in July 1979.

The booklet contains official documents connected with the celebrations: Message of His Holiness Patriarch Pimen and the Holy Synod

for the 60th Anniversary of the Restoration of the Moscow Patriarchate; His Holiness Patriarch Pimen's Report at the Solemn Meeting Devoted to the Anniversary; addresses by His Holiness Patriarch Pimen, the Primates and representatives of the Churches and religious organizations; salutatory telegrams and messages; and a chronological review of the celebrations. At the end there is a list of participants in and guests at the celebrations.

There are 121 illustrations, 47 of them coloured, showing the progress of the celebrations, the participants and guests.

The booklet was prepared for the press by Evgeniy A. Karmanov, Executive Secretary of The Journal of the Moscow Patriarchate.





The Church of All Saints in Sevastopol. Archbishop Leontiy of Simferopol and the Crimea blessing willow-branches on April 3, 1978.
The Church of the Ascension in Krivoi Rog [Dnepropetrovsk Diocese]. Archbishop Leontiy at the festal procession on Easter Tuesday, 1978



